

Evangelical Christendom

"*Evangelical
Christendom
in Scripture.*"

April-June 1942

The Reformation and Reunion

The Council of the World's Evangelical Alliance is a central and representative body pledged to maintain the cardinal principles of the Reformation. What these principles were and are must be in the minds of all our readers, but they are clearly restated in two pamphlets among others published by the Alliance, and obtainable from Headquarters, one by the late Dean of Canterbury, Dr. Ware, entitled "The Reformation: Its Cardinal Principles," and the

other by Dr. J. D. Jones, entitled "The Reformation: Its Message for To-Day."

More than four centuries have elapsed since Martin Luther nailed his Ninety-five Theses, or Propositions, respecting Papal Indulgences, to the doors of the University Church of Wittenburg. This may be cited as the commencement of the Reformation, which was continued and completed through Cranmer, Calvin, Knox, and other Reformers. The effect of this was to sweep away all the unscriptural accretions to the ecclesiastical system of their day. The whole of Europe and Christian life at this time (1517) was in a state of intellectual bondage the world has ever known, and the establishment not merely of an intellectual movement of emancipation, but of a great religious and spiritual freedom. From this the Evangelical Revival took its birth. The distinctive doctrines of Evangelical Protestantism recovered were the Divine Authority and Sufficiency of the Holy Scriptures of the Old and New Testaments; Justification by Faith alone; the completeness of Christ's Atonement for sin and for sinners on the Cross as a Sacrifice "once offered," and never to be repeated; the Priesthood of all believers; and the right and duty of private judgment. The recovery of these doctrines and truths led to the breaking of the net of error spread by Rome over the whole of Europe, and to the freedom and progress, the spiritual life and liberty which "have become the soul of the Nation." The secret of England's greatness has been, is now, and will continue to be, always, an open Bible.

But to-day we stand face to face with a crisis. There is not one of these great Reformation doctrines that is not called in question. We need not stress the far-fung efforts of Rome for the re-establishment of her temporal power and the conversion of England. This we believe is doomed to failure, which might be more evident if the Protestant and Reformed Churches were in no way her allies. We know, however, that hundreds, it may be thousands, of Clergy of the Church of England are pledged to pray and work for the conversion of England to pre-Reformation doctrines and practices, in fact to Rome. It cannot be doubted that a large section of Anglican Clergy have open minds on doctrines and practices expressly repudiated at the Reformation, and having no authority or warrant in Holy Scripture.

The crisis, however, is not confined to the Church of England. "Free Catholics" contained within the Free Churches give rise to deep suspicion, so long as their teaching and practices do not receive the check called for through constituted authority. Some see no danger, and call these "Free" Churchmen "cranks"—they are, however, a scandal to Protestantism, and an evil influence which should have no place in the Reformed Church.

We cannot avoid the conflict between Truth and Error, Scriptural and Anti-Scriptural teaching. The Anglo-Catholic movement is now at the crest of the wave, and we

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fear by Archbishops and Bishops, and if it succeeds in introducing into the Formularies of the English Church teaching rejected under the influence of the Holy Spirit as untrue and God-dishonouring at the time of the Reformation, the future of Evangelical religion will be dark indeed. We shall have to re-fight the battle of the Reformation, and the forces ranged against us will be much stronger than if we repel the attack on the citadel. However much among themselves Evangelicals differ on many points, they are agreed that the Mass is an Offering unwarranted by and opposed to Scripture, that Sacerdotalism is a foe to spiritual freedom, that the Holy Communion is not the partaking of the Body and Blood of Christ localised in the elements, and that the whole system of penance is the invention of man for the enriching of the Priesthood and the preying upon the affections of men and women sorrowing for the departed. We have to fight against this teaching to the death.

But perhaps the greatest crisis of all centres in the non-emphasis from Christian pulpits to-day of the doctrines which gave birth to the Reformation, and recovered spiritual life and liberty. It has been said that "doubts and criticisms and dangers to the faith do not come so much from the young to the pulpit, but from the pulpit to the pew. When preachers are ever heralding what they do not believe, gradually their hearers, old or young, are led astray." How many preachers to-day not only deny the unique inspiration of the Bible, but ignore its authority? The consequences are apparent everywhere, and nowhere more than in the revival of artificial religious life and worship so obvious everywhere.

The crisis is real and felt. Everywhere earnest men and women, old and young, are seeking relief from the artificiality which is overtaking the Churches. We pass through a crisis which, we believe, can only be met by a new work of God the Holy Spirit. We need to recover the faith and purpose of the

Reformers. The Reformers studied the Holy Scriptures. They did not seek to put an infallible book in place of an infallible Pope or Church, for the claim they made for the Bible as infallibly conveying to men the Word of God was no higher than the claim the Bible makes for itself, or which Christ, the Apostles and the early Church made for it. It was the Gospel contained in the Bible which became the power of God, through the Reformers, to overthrow the strongholds of Rome. These are the truths and principles needing recovery and emphasis to-day, and which alone can bring in a new Evangelical Revival. We need a new Reformation, in which the Priesthood of Christ and of all believers in Him, as the only Priesthood God will recognise, is continually to the front.

As we look out upon the future can we rest assured that it is bright, with promise of reconstruction in the direction indicated? We fear not. Plans widely spread for a Universal Council of the Churches at present provide no firm basis of religious freedom, ensuring in its very terms the isolation of Rome, and its ally Anglo-Catholicism. The subject is not broached in the now well-known "ten points" for Peace which have received the joint benediction of the Anglican Church, the Free Churches, and, Cardinal Hinsley. There was no mention of it in the Pope's "Christmas Message" embodying five Peace points. Overtures to Rome, through Cardinal Hinsley, for co-operation with the Protestant Churches, and, unless we are mistaken, conversations, are taking place with a view to the Roman Catholic Church becoming officially represented on the Universal Council of the Churches referred to. We may be wrongly informed. No good, either from Heaven or on earth, can come from any such compromise, for compromise on essential truth is the only basis on which any such association could take place. May God defend the right. The call to Evangelicals, we repeat, is to unity, and to unity in faith and fact.

LEGACIES

The Council would be most thankful if the work of the World's Evangelical Alliance could be remembered when our friends are deciding upon their charitable bequests, or acting as executors for others.

There may be some unable to subscribe regularly, and yet could very materially further the cause of the Alliance by a bequest.

Bequests are an invaluable help in lessening anxiety at Headquarters by helping to provide for an unexpected call, or for some pressing need which cannot be met from the ordinary funds of the Alliance.

The exact title, The World's Evangelical Alliance (British Organisation), must, however, be mentioned to prevent future difficulties.

Headquarters Notes

94th Annual Public Meeting.—It is a pleasure to announce that the 94th Annual Meeting of the Alliance will take place (D.V.) at the Carlton Hall, Westminster (Large Hall) on Tuesday, May 12th, at 8 p.m. The Chair will be taken by the Rt. Rev. Bishop J. C. Mann, formerly Bishop in Kyushu, Japan, and now Assistant Bishop of Rochester. The speakers will be Canon St. John Thorne, Vicar of Watford Parish Church; the Rev. J. Chalmers Lyon, Moderator-elect of the Presbyterian Church of England, and an Honorary Secretary of the Alliance; and Rev. G. Hadjantonion, of Greece. The General Secretary will present a record of the 94th Annual Report. Bishop Mann has been a member of the Alliance over a long period of years, and we rejoice in the appointment of one so gifted to help the Bishop of Rochester (who presided at our Annual Meeting last year). We earnestly hope the Annual Meeting on May 12th will be largely attended, affording as it will opportunity not only for looking back but for looking forward. Please make special note of the date and hour.

In accordance with the provisions of our Articles of Incorporation we give notice (to Members of the Alliance only) that the ordinary general Meeting of members (only) of the British organization, for the transaction of formal business only, will take place at the registered offices, 19, Russell Square, London, W.C.1, on Thursday, April 23rd, at 12 noon, to receive and adopt the report of the Council, and of the Auditors, for the year ending March 31st, 1941; to re-elect Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting provided their subscription is not in arrears for the year previous to the Meeting.

Help for Greek Evangelists.—We draw special attention to the Note hereon under "Continental Notes," and even before making reference to our home needs ask for prayer and practical sympathy in the Appeal put forth by Rev. G. Hadjantonion. We ought to help our Greek Evangelical brethren, and whatever funds may be forthcoming will be applied to direct relief, as and when possible, without any sort of reduction. We shall hear more about the situation at our Annual Meeting on May 12th.

Close of Financial Year.—Another financial year closed on March 31st. At the time of writing we cannot speak definitely of the situation, but it must be that from one cause or another the income for 1941-42 has suffered, and as we open a new financial year our prayers and hope centre in God and His people. Earnest appeal is made to those who receive this issue of EVANGELICAL CHRISTENDOM

to renew gifts which may not have been sent in by March 31st. This is no perfunctory reminder; it is an appeal to the hearts of our readers from Headquarters, where its urgency is acutely realized.

The Archbishop Retires.—The Archbishop of Canterbury, Dr. Lang, in a statement to the full Synod of the Convocation of Canterbury, announced his intention to resign, and the retirement takes place during the month of March. The Council of the World's Evangelical Alliance took this notable event under consideration at their February meeting, and it was unanimously agreed to forward to the Archbishop of Canterbury a letter expressing the goodwill and wishes of the Council. The following is a copy of the letter, and of Dr. Lang's reply:—

" March 4th, 1942.

" Most Rev. and Rt. Hon. the Lord Archbishop of Canterbury.

" My DEAR ARCHBISHOP,

" I am writing to your Grace after a meeting of my Executive Council in which particular notice was taken of your Grace's resignation as Archbishop of Canterbury. I was asked and directed by the Council to express to your Grace their appreciation of helpful co-operation which from time to time you have felt able to extend to the World's Evangelical Alliance, especially in regard to some matters in which there can be no division of feeling or of practical effort. We recall with sincere gratitude your Grace's most helpful co-operation in the matter of Prayer and united Prayer, and especially in connection with the movement for Prayer in the Home, which, as you will remember, was initiated by Archbishop Davidson during the war of 1914-18, and was the occasion of at least three great meetings at the Queen's Hall over which Archbishop Davidson presided, similar to the meeting much later at which you kindly took the Chair. There is much more which could be said, but I know I am expressing the heartfelt feelings of all concerned when in laying down your high office and burden of State interests I express the hope that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, may rest with and upon you.

" I am, your Grace,

" Yours very sincerely,

" H. M. GOOCH

" (General Secretary)."

World's Evangelical Alliance,

19, Russell Square, London, W.C.1.

" Old Palace, Canterbury,

" March 5th, 1942.

" DEAR MR. GOOCH,

" Let me thank you cordially for your letter

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of March 4th. It was good of you to write as you have done, and I appreciate and value your kind and generous words conveying to me the good wishes of your Council. Pray give to them the assurance of my gratitude.

"Yours sincerely, —

"OSWALD CANTUAR."

Polish Protestant Relief.—Readers of the volume reviewed under "Books Worth Reading," and all Christian people, must find welling up in their hearts a desire to do anything possible to help those who cannot help themselves, and, as regards Poland, and Polish Protestants in particular, to take some active part in manifesting sympathy with them in their unprecedented sufferings. What the Alliance has so far been able to do has had to be effected in silence, and in various countries, where Polish refugees could be traced and helped. A good deal has been done, and we hope more, now and later, can be accomplished. In the meantime we have been helped by a report from one of the appointed relief commissioners of the Alliance of avenues for British help to Polish Protestants. Strangely enough, this report comes from Jerusalem, where our representative now is. In the course of the report he says: "When I came away (from Roumania) in the middle of February last with two other missionaries and in the company of the British Legation, it was with great sorrow at leaving behind not only our Hebrew Christian brethren but also those Polish Protestants with whom I had been directly or indirectly in touch." (Then follows an account of disbursements from our Polish Protestant Relief Fund, which cannot be commented on). We can, however, say it was possible for our representative, in addition to money relief, to send clothing to Poland (a special privilege). Before leaving our representative handed over to a Roumanian Christian for use as occasion prompted a balance of funds in hand received from London.

A Letter from China.—Under "World Mission Notes" we comment on the situation in China. The following letter from China has given us great encouragement and satisfaction:—

"China Inland Mission,

"Liangshan, Szechwan, W. China,

"November 4th, 1941.

"DEAR MR. GOOCH,

"From time to time during my five years out here on the Field I have had the pleasure of coming across your magazine EVANGELICAL CHRISTENDOM, and just lately I have been reading your excellent report for the year 1940.

"These prompt me to express my warm admiration for the work of the Alliance and to ask whether I might become a member. To this end I enclose a cheque for one guinea.

"It seems to me that during these grim yet momentous days such work as you are engaged in is more than ever needed.

"Perhaps I might claim introduction to you through our Home 'Chief,' Mr. Aldin.

"With prayerful good wishes,

"Sincerely yours,

"(Sgd.) DONALD H. TEMPLE (Rev.)."

A photograph depicting the Christian Marshal Chiang Kai-Shek and Mrs. Kai-Shek (it was taken on the battlefield in China) will be found on a later page. We have received from friends in the U.S.A. a sum of money for Mrs. Kai-Shek to use on behalf of the war-orphans under her care. We have obtained the good offices of the Chinese Ambassador in London to send this money direct to Mrs. Kai-Shek, and we hope to hear later of its safe arrival.

A Letter from Angola.—The month of March has been an interesting one in our correspondence, especially from overseas. The following letter has reached us from Rev. J. T. Tucker, who is President of the Angola Evangelical Alliance:—

"Dondj, Chinguar, Angola,

"January 17th, 1942.

"DEAR MR. GOOCH,

"Your letter of November 20th reached me last week. We heard your broadcast on January 4th perfectly, and felt glad to be thus in touch with you. Radio is a marvellous force. You made good use of it.

"Under separate cover I am sending copy of a circular received from Rev. Ira Gillett, of P.E. Africa, one section of which will be of special interest to you.

"Vigilance is necessary. 'Tagus Echoes Tiber' is more than an alliterative phrase.

"With much appreciation of your work,

"I am,

"Sincerely yours,

"(Sgd.) JOHN T. TUCKER."

Religious Freedom in Africa.—Those who gird at the Evangelical Alliance, and others, for their consistent opposition to an unreformed Roman Catholic Church should take time and trouble to enquire into the question of religious freedom in Africa and the part played by the Vatican and their agents in Africa to vilify Protestant Missions, and Protestants generally. Ethiopia has been no exception to this; but the boot is on another heel now. Portuguese East Africa, and other Portuguese possessions in Africa have their own tale to tell. We have been thankful if the work and influence of the Evangelical Alliance have been able to bring to bear upon Governments concerned the altogether baseless accusations often made by R.C. agents against Protestant Missions and work. Our President in Lisbon has rendered unstinted service in this direction with the Portuguese authorities in Lisbon. Now we have received a letter from the Secretary of the South Africa General Mission, in which Mr. Pironet says: "You will probably remember that many years ago at one of your Missionary Prayer Meetings over which the late Lord Radstock presided special prayer was

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made for the opening up of Portuguese East Africa. For the S.A.G.M. this did not become possible till 1938, when we opened a station at Chitangumbwa in the Zambezia province. In 1938 we were asked to take over Mibecani station in the Quelimane province. This station had been originally opened many years ago by the Church of Scotland, but they found their activities so limited by regulations that they decided to give the work up, and it was taken over from them by the Nyasa Mission, whom they subsidised for five years. At the end of the five years the Nyasa Mission found themselves unable to carry on, and in 1938 the S.A.G.M. took over. I may say we receive no subsidy, but God has been good in providing the workers and the money. At the moment, however, it seems impossible to obtain permission for new workers to enter the territory, though we have six awaiting permits—two doctors in Lisbon, a young married couple in South Africa, a single woman in Lisbon, and a single man in this country." Please remember this matter in further prayer to God.

Universal Week of Prayer, 1942.—It seems hard that we cannot, as usual, make a full report of the observance at home and overseas of the Week of Prayer last January. The paper shortage and restrictions have to apply, and it may be before the war concludes that we, and others, will have still further to curtail our magazines. As it is our readers are aware that the issues of **EVANGELICAL CHRISTENDOM** have been cut from six in the year to four.

The observance of the Week of Prayer last January was truly memorable. Many hundreds of letters were received following Mr. Gooch's broadcast Talk on Sunday, January 4th. The Church of St. Mary, Woburn, was crowded out at the first of the London gatherings on Monday, when the Lord Mayor of London read the Lesson, and an address was given by Dr. S. M. Berry. The daily noon meetings in London which followed upon the Monday gathering were indeed memorable, and notable for their ecumenical qualities as well as the impressive nature of the petitions and thanksgivings.

"Notable gatherings took place throughout the provinces. In many places Civic Services were arranged, and a notable number of united meetings took place in Cathedrals and Town Halls. Liverpool is one good example. An extract from the local Press stated:—

"The special significance, derived from world events, associated with the universal week of prayer which began yesterday under the auspices of the World's Evangelical Alliance, was underlined at Liverpool when, for the first time, the special devotions of the Liverpool auxiliary of the Alliance were inaugurated at the Town Hall.

"The Lord Mayor (Alderman Sir Sydney Jones) welcomed the members as workers in

the great task of keeping religion alive and conveying to it a new reality which may be for the benefit of the whole country and the world in the days to come.

"The devotions were presided over by the Bishop of Liverpool (Dr. David), who remarked upon the significance of the civic character of the inaugural meeting on this occasion, and expressed the hope that the Alliance would enter upon a new chapter in its history in this city.

"The Bishop read the chosen Scriptural passages, and led the congregation in the intercessions. Hymns from the Free Church Hymnary were sung and the address, exhorting individual and personal examination of the soul as a preliminary to any expression of contrition or dedication, was given by the Rev. G. H. Taylor, president of the Liverpool Free Church Council.

"Following upon the opening meeting in the Town Hall last Monday, daily meetings were held from Tuesday to Friday in the Common Hall, Hackins Hey. A. A. Kerr, Esq., chairman of the Liverpool Auxiliary of the World's Evangelical Alliance, presided on Tuesday. The Vicar of All Hallows, Allerton, Rev. Hubert Wilkinson, addressed the gathering on the allotted subject for the day—The World Wide Church, the fact of its antiquity, its universality, and despite its failings and the criticisms brought against it, the constant and courageous witness it bears to truth and righteousness. On Wednesday the Bishop of Warrington (Dr. Greville Jones) led the devotions. Rev. C. C. Dick, B.A., of Canby Congregational Church, gave an address on Christian unity. The Chair was taken on Thursday by Rev. H. Watson (Richmond Baptist Church). Lady Bates spoke on the importance of prayer in personal soul winning. The Bishop of Liverpool (Dr. David) was also present, and took part in a period allotted to open intercession. The closing meeting on Friday was led by Canon A. G. Bernard (Emmanuel Church, Everton). Rev. W. Sutherland, M.A., of Sefton Park Presbyterian Church, speaking on Christianity in the family and community, deprecated the neglect of the vital habit of family prayers, stating that such a habit might well prove a strong bulwark against many temptations now confronting young people who are away from the safeguards of the home environment."

We may add that the demand for literature in association with the Week of Prayer has in no way this year fallen behind previous years, even the years of peace. We all can and should unite in praise to God for answered prayer concerning all the arrangements for 1942. Two thousand Christians assembled in Stockholm sent through Prince Oscar Bernadotte a message of greeting to their prayer-partners in London and the United Kingdom. Praise God from Whom all blessings flow.

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Anglo-Catholic Plagiarism.—We draw world-wide attention to the following official statement by the Council of the World's Evangelical Alliance:

The Universal Week of Prayer

"The Council of the World's Evangelical Alliance wish to draw the attention of the Christian Churches throughout the world to the fact that the Week of Prayer owes its origin to the oecumenical and international Conference of representatives of the Christian Churches of all countries convened in London during August, 1846. The Week of Prayer is, therefore, in its foundation as well as in practice, a Week of Prayer for Christian unity, observed in every part of the civilised world, including the Mission Fields, the topics of prayer being translated into many different languages and dialects.

"The Council understand that the term 'Universal Week of Prayer' has been made use of by an association of Anglo-Catholic representatives of the Church of England in conjunction with a movement previously known as the 'Octave of Prayer for Christian Unity,' directed to the reunion of Christendom, a foundation object being the reuniting of the Church of England to 'the Holy See' (of Rome). The Council of the World's Evangelical Alliance call attention to the serious confusion and dissension likely to arise from the facts stated.

"It must be evident to all uninformed of the aims and objects of the Anglo-Catholics that any ideal of Christian Unity which seeks to establish reunion with an unreformed Church of Rome could not possibly be furthered or supported by the Protestant Churches as such, and ought not to be supported by any loyal section of the Church of England, which is avowedly Protestant, Reformed, Catholic and Apostolic."

Mr. R. C. Hart Dyke—Appreciation and Congratulations.—Our readers all will be glad to see the accompanying photograph of our beloved Hon. Treasurer recently taken during

his sojourn in Scotland. Mr. Hart Dyke attains early next May the ripe age of ninety years, but without any serious abatement of natural and physical forces. For a long period of years Mr. Hart Dyke has served the World's Evangelical Alliance as its Hon. Treasurer, and for some years has been Chairman of the Executive Council. We owe him, and Mrs. Hart Dyke, who shares his every interest, much. Among other spiritual movements of first interest to Mr. and Mrs. Hart Dyke are the London City Mission, and the Wyndham Ashley Mission in Westminster (formerly the Post Street Mission).

We send greetings to them on behalf of our readers, and every good wish to Mr. Hart Dyke for "many happy returns" of his birthday in May next.

The United War Prayer Meetings.—The February and March meetings at the Central Hall, Westminster, have proved inspiring and uplifting occasions.

On February 3rd the wintry conditions made travelling difficult and unpleasant, but there was, nevertheless, an encouraging attendance when Dr. J. H. Rushbrooke presided. In the quietness of what has become a hallowed place, we had fellowship not only one with another, but with those similarly occupied elsewhere and overseas. We were made very conscious of the near presence of God, the Father of us all. It was a privilege to have present on the platform, both of whom

offered prayer, Bishop Mann (formerly of Japan) and Mr. Gurney Barclay (Acting Secretary of the Church Missionary Society). The Rev. E. D. Barton and the Rev. Geoffrey King also led the petitions of God's people. The Scripture from Acts xvii. was read by Mr. Martyn Gooch. It was acknowledged in Prayer that, as a nation, we were yet far from worthy to maintain the cause for which we are fighting; we have put material things first, we have neglected the worship of God's House, and the right use of His Day. A great spiritual revival alone will bring the nation back to God, and by prayer and life and witness His people may, by His grace, be used by Him to call men to



Mr. Reginald C. Hart Dyke

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reputation. The address given by Dr. Rushbrooke will be found on later pages.

On Tuesday, March 3rd, the large gathering was international in character. There were present on the platform representatives from Germany (Pastor W. Bensing), Poland (the Rev. J. J. J. J.), France (the Rev. F. Christ), and Czechoslovakia (the Rev. B. Vancura), each of whom took part by leading in prayer, some making use of their native tongue. Holland was to have been represented by Major Mies (Chaplain to the Royal Netherlands Forces), but important duties prevented his attendance at the last moment. The Deputy Chaplain-General to the Forces (the Rev. P. Middleton-Bramwell) was also present, and led the opening prayers and thanksgivings. All who were privileged to be present will not readily forget the deep sense of the presence of God which pervaded the gathering, and the consciousness of our oneness in Him. For those suffering from lack of food and lack of freedom in the invaded countries, for the famine-stricken people of Greece, for persons languishing in concentration camps, for the Jews persecuted because of their race, for the sick and wounded, the exiled and the homeless, the prisoners of war, the bereaved and the anxious—all these were

remembered before the Throne of Grace, that they might be given courage, and hope, and the strength to endure. The Rev. J. Chalmers Lyon took the Chair at short notice and gave an address. Mr. Martyn Gough read the Scripture portion, and spoke of the intensified need for united prayer at this time; also announcing that for the months April to September inclusive the hour of meeting will be 8 p.m., and the day changed from Tuesday to WEDNESDAY.

Future Meetings.—Taking advantage of the extended Summer Time which comes into operation in April and continues until August, arrangements have been made for the meetings at the Central Hall to commence at 8 p.m. They last one hour. Further, the day of meeting has been changed from Tuesday to WEDNESDAY, hence for the next six months the dates of meeting will be

On the first Wednesday of each month—
WEDNESDAY, APRIL 1st, 1942
WEDNESDAY, MAY 6th, 1942
WEDNESDAY, JUNE 3rd, 1942
WEDNESDAY, JULY 1st, 1942
WEDNESDAY, AUGUST 5th, 1942
WEDNESDAY, SEPT. 2nd, 1942
 At 8 p.m.

TAX FREE SUBSCRIPTIONS.

It must be evident to all readers of EVANGELICAL CHRISTENDOM that the World's Evangelical Alliance needs greatly enlarged income for general purposes. This need increases annually, as each year there is serious loss of income through the death of Members and Subscribers who have long supported its home and foreign work. Is it not possible for our living supporters to help to reconstitute this loss by seeking to induce their relatives and friends to become Members of the Alliance? There is another way of helping. It is by Tax Free Subscriptions. We call attention to the valuable provision made for this under recent Finance Acts. If a Subscriber to the Alliance enters into a covenant with the Alliance to pay his subscription annually for a period of at least seven years (or for the duration of his or her life, if less), the Alliance may year by year recover the Income Tax which the Subscriber has paid on the amount of his subscription. With Income Tax standing at present at 10/- in the £ this means a contribution doubling the amount of the Subscription; thus £1 becomes £2, £5 becomes £10, and so on in proportion to the amount of the Subscription. How very important this is, and can be made applicable to the income of the Alliance, is urged upon all our readers. It should be borne in mind that if a Subscriber dies the agreement (or covenant) is automatically cancelled, so no one else other than the individual Subscriber is committed to pay the subscription in case of death. We beg all our friends to ponder this information, so important to the work of the Alliance. Please write to Headquarters for a Form of Covenant. If necessary, why not increase your subscription to £1 (if it is less) so as to give the Alliance the benefit of the Income Tax this amount represents? Please write at once to the General Secretary, World's Evangelical Alliance, 10, Russell Square, London, W.C.1.

If we are full of faith, we shall go forward truly in humble dependence on God, ever filled with new power to make known to the nations the everlasting merits of God who does care whether men are at war or peace. If we see our task as a great trust committed to us by God, we shall go forward with a deepening prayer life and a more genuine consecration of our all to Him. "Nothing shall be impossible to you," saith our Lord, and in our day we have yet to learn that neither wars nor rumours of wars, neither conflict nor persecution, can stop the witness of Christian people to the "things which they have seen and heard."

—The Bishop of Worcester.

The Religious Outlook in Europe.

By the Bishop of Fulham (the Rt. Rev. B. S. BATTY, O.B.E., D.D.)

As some of you know my work as Bishop of Fulham includes the supervision of all our English Chaplaincies in Northern and Central Europe. My diocese extends from Bordeaux to Moscow, and from Moscow to Iceland. It is natural, therefore, that I should speak to you to-day about the religious outlook in Europe. I want to found my words on those words which you will find in the seventeenth chapter of the Book of the Acts: "God hath made of one blood all nations of men for to dwell on the face of the earth."

In Europe to-day there are three forces at work struggling for the soul of mankind. One of them denies that solidarity of mankind; the others, from two very different angles indeed, are working for it. The first, of course, is the totalitarian ideal, carrying with it the doctrine of racial supremacy. The State is deified. There is no question of its right as to the absolute obedience of all its citizens. There can be no reservations against its final authority in things spiritual or material. Intellectual criticism is forbidden. Men must gaze upon and adore a tribal god, and the dictator, who is his prophet. Those who venture to think for themselves or who refuse to believe in the infallibility and the omnipotence of the dictator, must be prepared to face death, or the concentration camp. That sin of racial self-idolatry is not confined to Germany: you can find it in various forms from Berlin to Tokyo. It recalls those blasphemous lines of Swinburne, "Glory to man in the highest, for man is the master of things." Such a view is a total contradiction of the words of my text, which speaks of the solidarity of mankind. My text reminds us that the human race is one. However much that unity may be disturbed and obscured by political, or by economic nationalisms, yet it is a single organism, of which it is true that if one member suffers, all the members suffer with it.

Against such a view as that there are in Europe to-day two great forces operating, preaching nationalism, and aiming at the solidarity of mankind. The first is that form of atheistic Communism which we call Bolshevism. The other, of course, is the Christian religion. Up to 1940 I was frequently in Russia, and Bolshevism then, as

a religion, was making very great progress. It is not so strong to-day. Only a day or two ago I heard that one of the big churches in Moscow that had been turned into an anti-God museum, is now filled every day with people praying to God. I do not doubt at all the future of Christianity in Russia. The Christians there have been persecuted and decimated. I have seen many of them myself in prison. But the signs are that those conditions are coming to an end: that the rulers of Russia are beginning to realise that they cannot despise that which is so deeply ingrained in the Russian soul. Bolshevism, as we know it, cannot possibly answer to the world's needs. It ignores the spiritual nature of man: it is based on the fallacy that man can live by bread alone: and we know perfectly well that he cannot. Its aim solely is to secure man's comfort and prosperity in this life: it takes no account of any other life.

Why has it been such an outward success? I believe it is because those who preached it were truly converted men, men who wholly believed in the doctrines which they taught. We can admire them; indeed, we might imitate them. We may admire the enthusiasm of the followers of Bolshevism, and their ideals for the solidarity of mankind, but we cannot recognise it as, in any way, answering to the needs of the world to-day, and we must not despise it. It is not the power that it was, but it is capable of revival.

The third force is, of course, Christianity, which is ever working for a nationalism based on the brotherhood of man as the necessary consequence of the Fatherhood of God. Those who preach Christianity believe that it has in it everything that is needed to restore a broken world. It is not so much a new world that is wanted to-day. The old world is capable of becoming as it was when God made it and looked upon it, and saw that it was "good." What is needed is a new kind of man, a new kind of woman, to live in it, and to shape its life; and we believe that only Christianity can bring that about, as it is the only religion that really offers a renewal of the springs of conduct. "If any man be in Christ he is a new creature." And because it can do this, we believe that it is the only hope of the world to-day. These two forces

* Address given at the Central Hall, Westminster, S.W.1, on Tuesday, January 24th, 1941, in connection with the Universal Week of Prayer.

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of Totalitarianism and Bolshevism have made a great display, but their position at the moment is one of arrested progress. Men are beginning to find out in Germany and in Russia that no secret of happiness is to be found in them. But do not think that that progress is anything but dormant.

What of the Christian Church? Thank God, in every country in Europe there are those to-day who are holding fast to the faith as it is in Christ Jesus. Many there are who are anxious that their nation should return to it. Are we preparing for those days when the war is over, and it is possible to reach out and to help them. I can only suggest two ways of preparation. If we are to help them we must be a united Church. We must be as united amongst ourselves as the enemies of the Gospel are. The World's Evangelical Alliance is working towards such an end. I can say this with confidence. I have served on many commissions in Europe, sent out by my own Church to seek unity with Continental Churches, and I have found this, that among those who appeal to a primitive rather than to a mediaeval catholicism there is a strong and earnest desire for unity. I am optimistic in this matter. I believe that the Spirit of God is leading us on both at home and abroad, leading us on to face the fact in regard to this great hindrance to the spread of the Gospel which must be put away. When I say this I am not thinking of complete identity of forms of worship, or even of doctrinal tenets. What I do believe is going to come about is that we shall come to such an identity of essential doctrine and of worship as will enable us to worship together and to share our sacramental life.

The second point is this. I have said that those who are preaching these poisonous doctrines are wholly converted men. The followers of Christ, if they are to make any

impact at all on the enemy, must be wholly converted people. Is this preaching of the conversion of the heart to God heard as often as it should be in our pulpits to-day, or are we beginning to look upon it as rather an old-fashioned type of preaching? I regret enormously the passing of those old evangelistic Missions, Missions which only had one message, and that was the conversion of men and women to God. I have met many Bolsheviks, many Nazis, many Fascists: I have talked with them, and this fact has always struck me, that they are men who are whole-hearted in what they are doing and what they are preaching. And if the Christian Church is to conquer in the fight with evil in Europe, then its members must have the same whole-hearted inspiration.

I have no time to tell you of our fellow-countrymen in Europe to-day. Much that is of interest comes to me, of course. For instance, I heard only a few days ago that in the big Internment Camp just outside Paris, where there are 1,000 British (one of my Chaplains is still with them), who are keeping this Week of Prayer. They are meeting every day, and joining with us. May God bless them. I could tell you of ministrations going on in many countries, in Berlin, in Denmark, in France, and there are many, of course, in Switzerland. Our people there have got the access to common worship, and the privileges that they have been accustomed to. Every Prisoner of War Camp in Germany now has its chaplain. There is no time to tell you more about that.

May God then continue to bless this Universal Week of Prayer. We are the trustees of the Gospel, the Gospel which is the secret of the world's peace, happiness, and salvation. May God grant that the Universal Week of Prayer may so strengthen us in our service, that we fail not.

"The question for a Christian at any time, and for a patriot, especially at a time like this, is not whether a thing is popular, but whether it is needed. And it is an earthquake, surely, that is needed to-day, if England is to recognise God and be born again. If we might help to produce it, and refuse, we are traitors. A Christian life which, in days like these, lacks the notes of crucifixion and resurrection is a life which is at once useless to its country and a reproach to its Lord. Let us pray, then, not only now but every day for the soldier-spirit to come into and renew our comfortable Christianity. Teach us good Lord, to serve Thee as Thou deservest; to give, and not to count the cost; to fight and not to heed the wounds; to toll, and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord."

The Spiritual Core of Britain's War Aims*

By the Rev. DR. J. H. RUSHBROOKE

(President of the Baptist World Alliance)

We meet to-day as British Christians, to pray for the victory of our country, of our world-girdling Commonwealth of Nations, and of the countries in alliance with us, conspicuous among them the United States and the Soviet Union. We meet under the shadow of heavy losses already suffered, of heavier still impending, and of a more widely-extended menace to British authority and influence than history has yet known. I am choosing my words—"a more widely-extended menace" is not of necessity more formidable than those we have met and overcome. There have been thrusts at our very heart: in 1588 when "He blew with His winds, and they were scattered": at the beginning of the nineteenth century, when Napoleon's great army camped within sight of our coast, but waited in vain for only a few hours' control of the Channel: and even as recently as the summer of 1940 when, to quote the simple but most moving phrase coined by a master of great speech, "so much was owed by so many to so few."

It would be blind folly, and base ingratitude to God, to forget the deliverances of the distant and near past: only an entire lack of perspective could ignore the remarkable victories on the vast Russian front, or the significant rebuff to strong forces that threaten the Nile Valley: and, above all, a sense of proportion forbids us to overlook the immense and rapidly-developing resources of the great English-speaking Republic beyond the Atlantic. Nevertheless, our hearts are burdened. We see prosperous Mission Fields overrun in the Far East, our communications with heroic China endangered, our kinsfolk in Australasia torn by anxiety for the immediate future, and huge populations in Europe enduring cruel tyranny, famine, and pestilence. Day by day we witness events that push further off the advent of deliverance, and make it too probable that for months and years the suffering peoples, including millions of our fellow Christians, may remain exposed to terrific trials of endurance and faith. Never had we deeper or more urgent need to turn to God for ourselves, for our brethren

in Christ, and for all men of goodwill, that we and they may, by His grace, attain clarity of vision, unshakable loyalty to His will, and firm faith in His sovereignty amid "the tremblings and tossings of time." I count these monthly gatherings, especially in such critical days as the present, among the most effective means of sustaining our morale on the spiritual level.

We come together as British citizens. Are we right to approach God in national interests? We admit that national interests may be the expression of a narrow collective selfishness. But they need not be. No one would question the rightness of praying for ourselves simply because personal interests are often understood in a hard and exclusive sense. We offer our personal petitions, but when we utter them to "Our Father," self is swallowed up in brotherhood. National concerns, too, have their place in the larger unity of the world of God's ordering. Turn to the 17th chapter of the Acts, and hear from the lips of one who had aforetime been a hard nationalist the Christian philosophy of the world and of men. It is no less than that: and I confess that I do not understand those who consider that the Apostle afterwards regretted his utterance at Athens, and, therefore, went on to Corinth "determined to know nothing save Jesus Christ and Him crucified." That was Paul's central theme always, but his circumference embraces every human interest. Think of the ethical sections of his letters, for example, or of his profound teaching on the subject of the Church. Here is a speech of deep and permanent significance. True, its greatness was not at once appreciated. Some were bored, and some mocked. We need not wonder: Lord Charnwood has told in his biography of Abraham Lincoln how at least one of the hearers of the immortal Gettysburg speech wrote at the time that the old man was not up to his usual standard! History has judged otherwise, as it has in the case of the Apostle. Listen:

"The God that made the world, and all things therein, He being Lord of heaven and

* Address given at the Central Hall, Westminster, S.W.1, on Tuesday, February 3rd, 1941.

earth . . . made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation: that they should seek God, if haply they might feel after Him and find Him."

"Every nation." The creative purpose of God is concerned with nations. And without exception, for "all the face of the earth" is comprehended, and all together constitute a unity rooted in His creative action—"made of one." Nay more: He is closely interested in the nations, in their history ("having determined their appointed seasons"), and in their very frontiers ("the bounds of their habitation"). Their *Lebensraum* is not to be fixed by arbitrary action, greed and violence. It is His concern. The rights of one cannot be the wrongs of another. See, too, the end for which the life of nations is ordained—that they should seek Him and find Him. To "find Him" is to enter into relations of obedience to Him, and therefore of harmony with one another. A warlike world is implied in the creative purpose of God. We should despair of all work for peace apart from that conviction: nothing but a firm religious foundation could sustain hope in the face of centuries of disappointment.

But some will say, "If you believe that, how are we to justify war, much less an appeal to God for victory?" As a permanent institution, I do not justify war: none of us does. Therein lies the contrast between our outlook and that of Nazism and Fascism. They glorify war in itself as a positive good: they regard the idea of lasting peace, not as a worthy but mistaken hope, but as an idea essentially false, unworthy, and utterly contemptible. They are warmongers. We are not, even when we accept with full conviction the duty of vindicating law by armed force: the citizen who has the deepest reverence for order will be the first to offer his services in suppressing a dangerous riot. But if we are to approach God with a prayer for victory we must be certain that we are acting in the line of His purpose. And I am convinced that we may be. What does the "Atlantic Charter" imply? We could wish that it were here and there more specific: but we have the right to claim at least this: that it does truly exemplify the Apostle's teaching. It views the peoples as one whole; it acknowledges the right of each to live its own life, and to participate on fair terms in the bounty of the earth: it recognizes the obligation, when the aggressors have been over-

come, to stand together for the common weal. How much further could a similar document go in outlining the application of Christian principle to international relations?

But is that all the Apostle has to say? Glance again at the mood of that speech in Athens. Paul is not content to refer to nations merely as wholes. He sees the creation of men, but he sees them as composed of persons. Men and women are not cogs in a machine, or insignificant parts of an unfeeling-entitled mass. He is not far from each one of us: "in Him we live and move and have our being": "we are His offspring." "We"—individually as His offspring—ought not to think "merely and unthinkingly of Him, and therefore of ourselves and our fellow men. It was impossible for the Apostle to avoid striking that note. To him every man, woman and child is one "for whom Christ died." I know no word which so solemnly and yet so triumphantly expresses the dignity of the single soul as his witness: "So then each one of us must give account of himself to God." There is the value God sets on the individual. Paul sees all men related to God, free, responsible, infinitely and eternally precious in their distinctive quality as persons. Could you imagine him a "totalitarian"? He knows a realm in which no human authority, however august, may claim the final word. He asserts the significance of nations as wholes: but the rights, the duties, the boundless worth of the single soul remain the basic axioms of his Christian faith and outlook.

Again I ask: May we not boldly claim that we are standing for high spiritual values? Alongside the "Atlantic Charter," to which I have referred, are the Washington Agreement, and the "Four Freedoms"—freedom of thought and speech, freedom of religion, freedom from want, and freedom from fear. They are all involved. In other words, a Christian view of human personality underlies our war aims. It will not be easy to secure the full freedom we seek. Not all who ought to seek it with us understand it as does the American President. One thinks of Italy and Spain, with their saddening revelation of the relations of one vast ecclesiastical organization with totalitarian States and ideas. One thinks of the Pope's "Five Points," among which there was found no room for religious freedom. One thinks of the complications due to association with Russia, for whom brave people we have no adequate words of praise, as we contemplate their heroic struggle: shall

we find, as we hope and pray, that the new and close contact with the Russian Government will secure the full acknowledgment of freedom of speech and of religion? Be that as it may, we are committed to the vindication of the claims of the soul—and these, as we Christians understand, involve the spiritual and the eternal.

I emphasise these Christian aspects of our cause, and add only one other word. We are constantly being reminded that we must draw near to God in the mood of penitence. That is, of course, true. We have sinned and come short of the glory of God. No man and no nation—our own, or any other—is utterly righteous before Him. We have not been loyal to our ideals. We have allowed ourselves to be involved in unworthy policies. We have closed our eyes to unpleasant facts, and our ears to calls of difficult duty. We have shirked effort and sacrifice. By omission and commission we are involved in the evil of the world. We have reason "humbly to acknowledge our sins before God." But there is often an unhealthy talk about penitence, with an underlying suggestion that we have no right to pose as the champions of justice and freedom, and are, indeed, so un-

worthy that it becomes hypocrisy and almost blasphemy to invoke the blessing of the Lord. That is a morbid note. The question is whether, imperfect as we are, we are standing for high ends that are in harmony with the will of God. If we are, and so far as we are, it is waste of time and energy to dwell on the past. "Forgetting the things that are behind," except as they suggest helpful warnings, let us press toward the goal. God has found on earth no perfect instrument save "the Word made flesh," but He has, nevertheless, wrought through such as ourselves when dedicated to Him. He will use us and our country—and the more effectively as our personal and collective life is penetrated and possessed by His Spirit. I, at least, do not believe that the mission of our nation is yet fulfilled. We have still, despite shortcomings, blunders and sins, a right to speak with Milton of "God's Englishmen." Coming together to-day we hope and trust that in response to our prayer that this shall become more widely and deeply true. May He raise us to nobler levels of purity and power, and may He grant such a victory that the best He has bestowed upon us as a people shall be fruitful in blessing for all mankind!

Common Prayer

COMMON PRAYER

FOR the issues, known and unknown, from the observance of the Universal Week of Prayer last January.

For the awakening of youth to the importance of the moral and spiritual issues from the present world war.

That the promise is reliable and true: "He that shall come, will come, and will not tarry." (Can we reply: "Even so, come, Lord Jesus"?)

LET US PRAY—

IN company with the heavenly host, and with all who intercede on earth, let us continue to pray that the sovereign power of God in Jesus Christ may be manifested and world-wide spiritual revival be granted to this distracted world.

For the Central Hall United War Prayer Meetings, and all associated meetings, at home and overseas, that grace and guidance may be given in all arrangements.

That the 95th Annual Public Meeting on May 12th may be under the guidance of the Holy Spirit throughout. Please also remember the new financial year which opens on April 1st, its requirements in personal help, and its official responsibilities.

For the benefit of readers who cannot attend the London Meetings we give the general topics for Prayer in use at the Central Hall.

In view of the desirability of concentrating upon outstanding needs it is suggested that the following general subjects for Prayer be emphasised. The use of the topics daily at Family Prayers, morning or evening, and in private prayer, is also used:

For widespread repentance, the result of conviction of sin, and a turning to God on the part of our nation.

For Victory, and grace to receive it so that God may be honoured among all Nations.

That an increasing measure of wisdom and strength may be imparted to our King, his advisers, and the leaders of our forces on sea and land, and in the air.

That the Word of God may be enthroned in the fervent love and loyal obedience of the Nation so as to rule in Education, in Family Life, and Society.

That Christian ideals may govern our personal life in purity and simplicity.

That a spirit of mutual consideration may weld together all classes of the community.

That the Lord's Day may be protected from invasion and conserved for rest and worship.

That the issue of the present struggle may be to further the coming of the Kingdom of our Lord Jesus Christ, "that Thy way may be known upon earth: Thy saving health among all nations."

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly above all we ask or think."

Protestant Religion in Poland

By the REV. JAKOB JOCZ, (late of Warsaw, C.M.J.)

Poland is predominantly a Roman Catholic country; i.e., 88 per cent. of the total population belong to the Roman Church. The remaining third of the population represents various denominations of which just over 2 per cent. are protestant. But considering the fact that many protestants in Poland are of non-Polish origin, the percentage of Polish protestants is even smaller. The Protestant Churches in Poland are split up in many groups which represent as great a variety of denominations as in other parts of the world. The largest and best established Protestant Churches in the country are the Lutheran and the Reformed.

The surprisingly small number of Protestants in Poland, in spite of the fact that Poland borders with Germany, which was for centuries the bulwark of Protestant life, can be explained by the following three factors:—

1. Poland is essentially an agricultural country. The bulk of its population consists of peasants on small holdings. In the past, these peasants were illiterate and completely dominated by the authority of the Church. This peasant population has for centuries submitted to clerical over-rule without question. It still constitutes an important conservative factor in the country's life.

2. The reformation of the 15th and 16th centuries chiefly affected the upper classes of Polish society and the town-dwellers. Polish aristocracy which showed great sympathy with the New Doctrine was not always single-minded in its motives. Beside the religious element, there were political reasons which prompted the nobility to side with the reformatory movement. Thus with the change of circumstances the movement abated.

3. The town-dwellers were mostly foreigners, chiefly Germans, who remained strangers to national life and exercised but small influence upon the religious life of the country.

4. In later years, after the partitioning of Poland and the collapse of the Polish State, at the end of the 18th century, national resistance to the invading powers centred round the Roman Catholic Church. This was brought about by the fact that Poland's greatest enemies, Russia and Germany, were both representatives of heterodox creeds. Both these countries, but specially Czarist Russia, tried to impose their religion upon

the Poles. This was regarded by Polish patriots as the first step towards denationalisation and was fiercely resisted. Thus nationalism and Romanism became almost synonymous in the eyes of the people.

I. CHRISTIANITY IN POLAND

MARCH 5th, 965, is usually accepted as the date of Poland's conversion to Christianity. It is the date when the first historic Duke of Poland, Mieszko I, accepted baptism from the hands of St. Adelbert, the bishop of Prague.

The motives which led Mieszko to embrace Christianity were not entirely religious. The Germans at that time were continually harrying with warfare and plunder his territories under the pretext of converting the pagan Poles to Christianity. Thus, Mieszko decided to deprive them at least of an excuse for their unscrupulous behaviour.

It is significant that the Poles received Christianity from the hands of the Czechs, a kindred nation, and not from the Germans, who were already then regarded the bitter enemies of the Poles.

But the acceptance of Christianity by the Polish people did not only carry with it political advantages, like the fact that Mieszko married Dombrovka, a Czech princess, which alliance strengthened the ties between the two Slavic peoples. It meant, apart from its religious significance, the entry of the Poles into the cultural heritage of Europe. For while the rest of the Slavic nations received Christianity from the East and thus came under the influence of Byzantine cultures, the Poles, like the Czechs, by accepting Latin Christianity became imbued with the spirit of the West.

In later centuries, Poland became an outpost of European culture and acted as a bulwark against the repeated onslaught of barbarism from the East. Thus in the 13th century it had to withstand the brunt of the Mongol invasion and later the often attacks of the Turks, who were finally beaten by the gallant Sobieski at the walls of Vienna in 1683.

II.

THE REFORMATION

It is interesting to note that the Polish Reformation Movement is somewhat earlier than

that of Germany and is related to the Hussite movement amongst the Czechs.

Even before Huss there were in Bohemia a number of Reformers whose aim was to counteract the denationalizing influence of the Roman Church. Their ideas found ready ground amongst the neighbouring Poles. In Poland, the tension between the Crown and the clergy was of old standing. The early clergy of Poland were mostly foreigners, chiefly Germans, who had little understanding for national institutions and sentiments. Their only desire was to preserve their extensive privileges, to the detriment of the country. This gave rise to many violent disputes. The tragic death of Stanislaw Szczepanski, the Bishop of Cracow, who was killed by the king, Boleslaw II, in 1079, while conducting a service in the cathedral, was one of the many unhappy results of that conflict.

The Hussite movement which was not only a protest against the corruption of the Church, but also against German aggression, had a decisive influence upon the Poles. Hussite doctrine spread in Poland with great rapidity, especially amongst the nobility, the then educated class. The declaration by the Church authorities, in 1427, that the teaching of Huss is to be regarded equal to high treason, had but little influence upon its progress in Poland. This was due to the natural tolerance of the Poles and to the powerful position of the nobility. It was an old privilege of the Polish aristocracy, that a nobleman could only be tried by the diet of the country. Thus, though the ecclesiastical courts were quick to condemn those suspected of heresy, the execution of the penalties rested with the secular powers, who showed great reluctance in submitting to clerical overrule. The case of Przecławski deserves special mention. This nobleman had the courage openly to denounce the Roman Church, with the result that he was condemned by the ecclesiastical court to death and expropriation. But the king and the secular arm refused to execute the sentence. This was an encouragement to others, similarly minded, to make their stand. Thus, Nicholas Olesnicki, of Pinchov turned out the monks from his estates and converted the Church into a protestant place of worship. Something similar happened at Alexandrovitz.

* I am indebted to the Rev. Victor Bukabzen, B.D. (late of Warsaw), for some of the material in this paragraph. His essay on Polish Protestantism is being prepared for the Press, under the sponsorship of the World's Evangelical Alliance.

near Cracow. Indeed, for a moment it seemed that Poland would enter the path of complete independence from Roman jurisdiction. A moderate section of the Hussite party, even offered to the Polish king Kasimir Jagiello, the throne of Bohemia, which he declined under pressure from the Church.

In 1460, Jan Ostrozky, a prominent Polish aristocrat and a man of great learning, submitted to the diet proposals for far-reaching church reforms. But all these efforts came to nought because of the indecision of the king and the subtlety of the clergy. In the end the Roman church prevailed. In Sigismund III (1586-1632), Rome found a devoted ally and a fanatical enemy of the Reformation. Sigismund knew no scruples in his fight with the the enemies of the Roman Church. He called upon the Jesuits to help him in his effort to purge the country from the Protestant heresy, and they, specially trained for the task, did their work with ruthlessness and precision. Unlike Sweden, which rid itself from the same fanatical king, Poland submitted. In a few years Protestantism was brutally crushed. Only a few aristocratic families, who were too powerful even for the Jesuits to attack, were left unmolested.

III.

MODERN POLAND

In 1919, by the Treaty of Versailles Poland rose to new life after a hundred and fifty years of slavery. The bitter years of national humiliation had steeled the will of the people for democracy and freedom of conscience. The Constitution of restored Poland safeguarded the freedom of religious conviction for all citizens. Though, by the Concordat of August 2nd, 1925, the Roman Church was left in a position of priority as the Church of the State, it had reluctantly to reconcile itself to the fact that other denominations could develop freely.

The two biggest Protestant bodies in Poland, the Lutheran and the Reformed Churches, have an old and well-established history behind them. The Lutheran Church was brought to Poland by the German settlers. By the end of the 18th century, when Prussia annexed a large part of Polish territory, this Church came naturally under strong German influence. That influence persisted up to our own days. In this fact lies its greatest weakness. The far-sighted leader of the Lutheran Church, Bishop Bursche, a great Polish patriot, tried to redeem this situation by an effort to establish

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the Church on more national lines. This caused a bitter feud between the German-minded and the Polish-minded sections within the Church, the former centring in Łódź and the latter in Warsaw.

The Reformed Church in Poland shows a more judicious membership than the Lutheran, and enjoys old-established Polish traditions. Many prominent Poles throughout the ages were members of that Church. But it is small in numbers and its influence upon Polish life in general is only slight.

In recent years Protestant life in Poland was greatly strengthened by the appearance of several religious movements of which some bear all the marks of genuine Christian revivals. The most significant of these have been taking place in the East of Poland, the Ukraine and Volhynia.

The Ukrainian Evangelical movement brought an influx of new life into the Lutheran as well as the Reformed Churches by affiliating with both. Other groups developed independently on a more Baptist, or should we say "non-conformist" line. The best known of these groups is the one led by Mr. L. Szenderowski, with headquarters in Warsaw. This group was in the last years estimated to have reached a membership about 20,000 people. Characteristic for this group is the complete lack of an organised ministry, the absolute dependence upon the Bible in matters of faith and conduct, adult baptism by immersion, and insistence upon conversion as a condition of acceptance into community life.

A valuable contribution to Polish Protes-

* According to reports which cannot easily be verified, Bishop Duroche, a man over eighty, was arrested by the Germans for his Polish sympathies and thrown into a concentration camp, where he died, when Germany invaded Poland in 1939.

tant life came from England through the World's Evangelical Alliance. This brought new encouragement to the struggling Protestant Churches. Two men deserve special mention in this connection. The visit of the late Bishop Taylor-Smith, in 1936, left an indelible impression upon the many people who have heard him speak, and those who had the privilege to come in personal contact with this great man of God will never forget his visit.

The other man to whom Polish Protestantism owes a great deal is the General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Gooch, who by his untiring efforts contributed much to uniting the various evangelical bodies and to bringing about a better understanding between antagonistic groups.

The present war has brought to an untimely, but it is hoped temporary, end, the ever rising tide of Polish Protestant life. Many of the Protestant Churches have been wrecked, flourishing communities have been scattered and old established institutions have been disorganised. The Churches in Poland are passing through their darkest hour in the struggle for survival. We pray and hope that this time of suffering may prove a time of inner growth to our Polish Brethren, and out of the ashes a stronger, more united and more vigorous Church may arise.

Once the war is over the task of reconstruction will be immense. Polish Protestantism will be unable to tackle its post-war problems without help and encouragement from abroad. All those who have the cause of evangelical life in Poland at heart, will do well to prepare now for the sacrifices the future will call upon us all to make.

We are glad to be able to draw attention to the sorrows of Poland through the above article. It has been specially written by one whose labours in Poland, particularly in Warsaw amongst the great Jewish population, was yielding so much fruit, when it was suddenly disrupted by the invasion in September, 1939.

The volume recently published by the Polish Embassy, *The German New Order in Poland*, contains a chapter devoted to religious persecution inflicted upon the Roman Catholic and the Protestant Churches of Poland by the Nazi invaders. In it mention is made of some of those who were warm friends of the World's Evangelical Alliance, and who helped to make the visit (in 1936) of Bishop Taylor-Smith, the Rev. J. Chalmers Lyon, and the General Secretary of the World's Evangelical Alliance a success. Alas, some of these great Evangelical leaders have become martyrs, others have been driven by the storm of war from their native land. We still have to wait to hear of the whereabouts, if still living, of some of these and other outstanding representatives of Polish Protestantism. The task of the World's Evangelical Alliance, present and future, is to maintain and extend Christian fellowship among the Protestant Churches of Europe. It needs and will need large funds for relief and restoration purposes. As regards Poland already we have in hand a considerable sum for this purpose. We ask for prayer and practical giving in response to the appeal of Mr. Jocz. Let us all unite in Prayer not only that Poland may rise again, but that the blessings of the Gospel of Christ in simplicity and sincerity may spread as a New Order in Poland and throughout Europe in contrast to the aims and designs of Germany and the Axis Powers.—Ed. EVANGELICAL CHRISTENDOM.

Continental Evangelical Life and Work

Religious Freedom in Russia

The subject of liberty of conscience and worship in Russia has been, as it should be, a prominent subject of Press comment. When the Revolution broke out in Russia, religious liberty for all alike was proclaimed. We have in our possession an autograph letter signed by Prince Lvov, then Prime Minister, assuring us of this fact. The rise to power in Russia of the Soviets crushed all hope of religious liberty, and for many years even the Bible has been a forbidden book in Russia. It is known that all types of Christianity, and Judaism and even Mohammedanism come under the ban of the Soviet Government. The restrictions upon public worship, the closing of places of worship, the active propaganda of atheism and the refusal to allow children to be taught Christianity are a violation of the inherent right of all men to worship God in accordance with their consciences, and it is folly to maintain that every form of religion is an enemy in itself to a State that bases its existence on a love of freedom and the advocacy of brotherhood. It is the last example in history on an unprecedented scale of a State declaring its acceptance of great principles and acting in the face of these principles. We have noted that many of those who were ready to think kindly of Russian rule have now been convinced of its inequality and wrong in dealing with religion, and are among the most determined advocates of bringing public opinion to bear on the Soviets to cease from restrictions on liberty of conscience and worship which are repugnant in all democratic countries, and in England and the U.S.A. especially.

M. Maisky on the Situation

replied that:

"The Soviet Union recognizes that the internal order in each State is its own concern. The Soviet Union also considers that religion is a private matter for each citizen. . . . In spite of what is thought by so many, religion is not persecuted, and every citizen has the right to believe or not to believe, according to his or her own conscience. Article 124 of the Stalin Constitution reads: 'In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the State, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognised for all citizens.' This article is quite clear, and it is by no means a dead letter. Indeed, in 1940 there were in the Soviet Union over 30,000

independent religious communities of every kind, over 8,000 churches, and about 60,000 priests and ministers of religion. Believers practice their religious freely, they frequent services, they marry in church, christen their children, have religious festivals, celebrate religious festivals, elect leaders of their congregations."

Dr. J. H. Rushbrooke promptly underlined this, in a letter to *The Times*, with the pertinent question: "Why is freedom of propaganda restricted to anti-religious?"—and adds that, as concerns the religious communities no Sunday Schools, no Bible Study Groups, no lectures, no social gatherings and no libraries are allowed.

The Soviet answer to this is seemingly the impossible one given by Mr. Maisky: "The Soviet Union considers that religion is a private matter for each citizen"—an impossible answer, because it is a limitation religion can never accept, religion being in itself, of essence, social. One must hope that present happenings will produce a more rational concept in Soviet Russia of the basic nature of religion, and of the value of toleration.

A Remarkable Dr. Inge draws attention to a Prophecy. contemporary to the following remarkable prophecy of Nostradamus, the explorer, in 1523:

"It appears probable to me that not only will Russia some day, and at a date not far distant, save Europe in things material, but that the sorely needed spiritual revival will also come from thence."

This remarkable prophecy was made when there were very few to find anything to say for the Soviet Government. Russia is so unlike Europe that it is rash to forecast the future, but Dr. Inge suggests Nostradamus may prove to have been right, and adds:

"Marxism is savagely anti-Christian; but there is no reason why the present Russian Government should continue this policy. Already fervent prayers for victory are rising from the anti-God museum! The Russian priests were ignorant and superstitious; a revival of religion must be slow and difficult; but I have no doubt that it will come. Persecution does not always fail. The Counter-Reformation stamped out Protestantism in two or three countries, but militant atheism can never destroy Christianity. The Church, as was said four hundred years ago, is an anvil which has worn out many hammers. The religion of the Cross thrives on suffering, which purifies it as nothing else can do."

Can We Help Hungry Greece?

The news that even women and children are starving in Greece and dying by hundreds even in the streets of Athens must come home to all alike. The Alliance is giving serious attention to this situation, and we are able to print some comments forwarded to us by Rev. G. A. Hadjiantonion, who is at present working on behalf of his people in this country, but hopes as soon as possible to proceed to Athens to take up the pastorate of the Second Evangelical Church. Mr. Hadjiantonion writes:

"The people of Greece are passing through a very great trial. Exhausted as they were after six months of unequal struggle, they are now facing the menace of wholesale starvation. The Ankara radio has given the news that approximately two hundred people die daily in Greece from starvation. Other reliable sources put the death rate from starvation much higher. This is not surprising. Greece is the poorest of all Balkan countries from the point of view of the production of foodstuffs. Most of the wheat necessary for the bread, which is the staple food par excellence of the Greek people, was in pre-war days imported. Now, with the door of importation closed, with the local crops largely destroyed during the German campaign of last spring and, last but not least, with the German and Italian armies of occupation draining the country even of its poor means, it is not surprising if starvation is for Greece a reality far more terrible than it is for any other of the enemy-occupied countries.

"May I bring this sore affliction of my little country before your readers? And may I ask those who have an interest in the Lord's work in Greece to unite with us in intercession that God in His mercy may open a door of relief to the sufferings of the Greek People?"

Mr. Hadjiantonion continues—

Light in Darkness.

"The very meagre news that has come through about the work of the Greek Evangelical Church is very encouraging indeed. It supplies the one bright spot in a background of extreme darkness. According to my information our brethren in Greece are prosecuting their witness perseveringly and effectively. The last direct message that I had from them was in a cable sent me a short time before the German Army entered Athens, with the words 'Courageously carrying on.' And the information which has reached me subsequently through indirect channels indicates that they are, by God's help, putting the contents of their message into practice. During these months of occupation there has been noticed an unmistakable thirst on the part of large masses of the people for the pure Gospel of Christ. Consequently, the services of our churches have been overcrowded. May we hope and pray that God will use the ministry of this dark

hour to bring home to many Greek hearts the message of Christ. I was glad to know that the last available copies of a little evangelistic booklet, which I translated from the English during my stay in this country, were being distributed among the wounded Greek soldiers. It was indeed a great joy for me that I was permitted to join, from afar, in this ministry of mercy among my wounded compatriots.

"Of our church buildings we have definite news only about the church in Piræus that it sustained damage from enemy action. Our people, however, were managed to repair it. Though we have no news, there can be little doubt that both our church building and our people in Cana, Crete, have suffered most severely during the protracted and devastating battle over and around that city. Our brethren in that island have special claims on our sympathy and prayer.

"We cannot know the degree of suffering that our people in Greece are tasting. The enemy has raised between them and us a wall, and we feel utterly impotent in coming to the help of our suffering brethren. Still we have a mighty weapon at our disposal. May I make an appeal to the good and loyal friends of my country among your readers to remember in their prayers Greece and the work of the Greek Evangelical Church during this time of great sorrow and affliction?"

Important Statement by the Bishops in Sweden.

A message from all the Bishops in the Swedish Church, headed by Archbishop Elden, was read in all Swedish Churches on Sunday, February 18th.

In order to give an objective picture of overseas Church developments we print this statement verbatim (as far as it is known). It will be seen that the Swedish Bishops sympathize vigorously with the people of Denmark, and with Norway's fight for spiritual freedom and independence, but British Christians will take a different view of the statement in reference to Finland and Iceland.

"The suffering following in the wake of the war and touching the whole world is indescribable. In these days our thoughts go especially to our Nordic neighbours.

"The people of Denmark have under the pressure of hard events been united as never heretofore, and all the power of the nation is concentrated in a united love for the Fatherland and its freedom, but there is also a renewed feeling of unexampled unity with the other Northern peoples.

"Our Norwegian brother-nation is suffering severely from outward pressure and internal discord, and is watching with deep concern and feeling how the very basis of that order upon which all freedom must needs be built is being shaken to its core. Norway's Church is fighting with brave courage and faith in God for the right of Christian conscience and the security of spiritual freedom.

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"Fished for the third time in one and the same generation is enveloped in a fight for life and death, for its freedom and independence. The Finnish people are holding out heroically through all the difficulties of the war, and subjecting themselves without complaint to the heaviest sacrifices."

"Our sympathy also goes out to our kindred folk in the Northern Saga Island (Iceland) in the suffering which has come upon its freedom-loving tribe."

The Spirit of The 'World's Evangelical Alliance has had long and intimate spiritual intercourse with **Czechoslovakia.** The records of the Alliance show how readily its help was given, in various ways, to the Protestants of Bohemia; and, later, through the Evangelical Church of the Czech Brethren, it has sought to give of its best for the spiritual regeneration of the Czech peoples. This help has found expression in different ways. Some of our readers will recall the interesting accounts of deputations to Czechoslovakia after the war of 1914-18; and later, when the situation for our Evangelical brethren became critical large funds were raised and forwarded to representatives in Prague for relief purposes. We trust the day is not far distant when such help can be renewed, and the Evangelicals of Czechoslovakia have restored to them full independence and spiritual liberty which are so dear to them. In the meantime we can all pray for the speedy coming of this issue from the present time of trouble and trial through which our Czech brethren are passing. In the person of Pastor Vancura Czechoslovakia was represented in the International meeting for Prayer for Victory at the Central Hall, Westminster, on March 3rd, representing also the Czechoslovak Christian Fellowship, on the Committee of which the World's Evangelical Alliance is officially represented.

Good News from Spain. Not much can be written concerning religious liberty in Spain, except that no opportunity is lost to keep alive the promise made by General Franco, through the present Spanish Ambassador in London, and referred to by our General Secretary, Mr. Gooch, in a letter to *The Times* as follows:—

RELIGION IN SPAIN

To the Editor of *The Times*

Sir,—You have given prominence over an extended period to the subject of religious liberty in Spain, especially the assurance given by the Spanish Ambassador in London to a representative deputation of the Christian Churches of this country that under General Franco "complete toleration will be the policy and practice of the National Spanish Govern-

ment after the war." This statement was made on the authority of General Franco himself. Present conditions of religious liberty in Spain are entirely contrary to this assurance. Attention is again drawn to the matter by the Christmas appeal of the Pope, which you quoted recently, and which made special reference to the necessity for freedom from all religious persecution after the war. Is it possible to have some further elucidation of the Pope's conclusions in view of the open suppression of the cultural value of minorities in Spain and the general persecution of the religion of the Protestant Churches there?

I am, Sir, yours faithfully,

H. M. GOOCH, General Secretary,
World's Evangelical Alliance.

19, Russell Square, W.C.1, January 10th.

No reply has been made to this communication.

We have received the following communication from Madrid:

"The Week of Prayer was held here with very good attendance. These special meetings have been held in Madrid without interruption since 1864. Since the Civil War began interest has increased, but this year, in spite of the intense cold, each church in turn has been filled with bigger attendances than ever. There seemed, too, to be a greater spirit of prayer."

Good News from Portugal Also.

A cablegram forwarded to Senor Moreira, President of the Portuguese Evangelical Alliance, on the eve of the observance of the Universal Week of Prayer has brought to us a cordial acknowledgment, stating that the message was read throughout Portugal where the Week was being observed. A later communication says:—

"In and around Lisbon the annual Universal Week of Prayer organised by the Evangelical Alliance evinced an awakening among Christians to the urgency of the call to united prayer. Here in Almada our prayer meetings have been better attended of late, and I hear it is in Lisbon also."

"From January 11th to 18th, immediately following our Week of Prayer that is, the R.C.s held an octave of intercession for Church unity, and it is said the suggestion came from a Protestant pastor who has gone over to them. I am told that, for the most part, the addresses delivered were not appeals in the spirit of charity, but violent denunciations of Protestantism."

Our correspondent adds:—

"Though there is nothing in the nature of a widespread revival (would to God there were!) one hears of interest in the Gospel in various quarters, in spite of fanatical R.C. opposition. Everywhere it is work which is most strenuously opposed."

Reunion Notes.

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The Reunion. Our leader article under this title and heading is an endeavour to show the urgent need to-day of unity among Evangelicals themselves.

Whatever their defects in other respects, at least it can be said the Anglo-Catholics form a united front. The same remark applies to Roman Catholics; but Evangelicals are split by divisions which too often hover around interpretations, while the great call of the times is to unity at the centre. We have been greatly encouraged by the receipt of a letter expressing warm appreciation of the spirit of the work which the World's Evangelical Alliance is doing. It continues: "One time of the soullessness of the rigid Fundamentalist, and yet fears the encroachments of the Modernist. Your Alliance seems to me to take the middle line, and stand for the great essentials, without the painful acrimony which is destroying the love of the opposite section of the Church. You have greatly helped me, and I feel it is only due to acknowledge this." The Alliance endeavours to maintain its position as a central organisation without sacrifice of any truth or aspect of truth which is vital to the proud term "Evangelical." At the present time it is possible to quickly name some dozen or more new fellowships or societies which have arisen, all evangelical, and yet all differing on some interpretation, it may be of Inspiration, or some other aspect of truth,—too often viewed from an angle which does not enable the observer to lose sight of sect or party, or even personal limitations. If Evangelicalism is to survive in any robust sense it can only be through some movement which will bring together on the simplest, but the soundest, basis all who wish to be known by that name. This, no doubt, was in the minds of the founders of the Evangelical Alliance nearly a century ago. We express the hope that the Alliance will increasingly become the universal centre of Evangelical unity and co-operation, under its Formula for Membership affirming the Divine Inspiration and Authority of the Holy Scriptures, the Deity and Atoning Work of our Lord Jesus Christ, and the Person and Work of the Holy Spirit. We quote the statement in full:—

"All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father, the Son, the Lord Jesus Christ our God and Saviour

Who died for our sins and rose again; and the Holy Spirit, by Whom they desire to have fellowship with all who form the One Body of Christ."

The Church. All that concerns the Church of England is of interest to Evangelicals. It is by far the largest Reformation Church in England and its representatives are found in every part of the country. It has not preserved its old time status, but it still remains the religious force that is most in evidence, and, being Established, its Clergy have a hold over the people through the antiquity of the Church and the official position they possess. In the past the Church has always been regarded as the great bulwark against Roman Catholicism and all it implies. The ablest works showing the credulity and fallacies of Romanism came from the pens of its clergy. The Articles of the Church and its Prayer Book are Protestant documents in the best sense—they disavow the doctrines of Rome and were believed by all men until the rise of the Tractarian movement to have given to the people of England a service that was in itself a Communion, not a Mass, a provision by which its faithful could assemble and meet together as the early Christians met, following the teaching of the New Testament and worshipping God in spirit and in truth. Now all this is changed. A well-organised and very numerous minority who have their eyes fixed on Rome have introduced into the services of the Church practices that are specifically Roman, teach by their ceremonies and service books doctrines that are opposed to the New Testament and rejoice in the success of their efforts to undo the work of the Reformation. The English Churchman is long suffering and, what is more, too often apathetic. When he finds in his Church what he dislikes he shrugs his shoulders and stays away. Too often this is the prelude to habitual abstention from public worship. But there comes a time when he is faced by facts, and the widespread error that surrounds him summons him to thought and action. That time has now come, and the English Church is, at the cross-roads, faced by a crisis that will end in either its capitulation to the Romanising party or in its return to its historical position since the Reformation. It has to make up its mind whether it will remain part of Reformed Christendom or be classed with the Roman and Orthodox Churches as the survivors of Medieval Christianity with its errors and false teaching.

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The Lord's Table or the Mass? The Lord's Table is, unhappily, the very storm centre of centuries of controversy, and involves the whole question of the validity of the ministry. By a sacerdotal and exclusive view of the theory of apostolical succession, the Roman Church unchurches the Church of England, and in her turn the Church of England unchurches all other Protestant communions. The Roman Catholic and the extreme Anglican agree that only those who are episcopally ordained can rightfully minister at the Lord's Table; but it should be reverently observed that the Lord Himself, whose the Holy Table is, has made no such restriction. The Holy Spirit, the Lord of Pentecost, is Christ's sole Vice-Gerent upon earth, and the same Spirit is the fountain-head of the Christian Ministry. "Where the Spirit of the Lord is, there is liberty." He gives right both of ministration and of access in all that pertains to the Eucharistic Feast. "If any man have not the Spirit of Christ," says St. Paul, "he is none of His."

There is also no monopoly within the Christian Church, even of the Christian ministry; and further, there is no authority given in the Scriptures to a Christian sacerdotal priesthood. The Christian Church is unique in this. We are all familiar with such a priesthood among the heathen peoples; and with the Jewish priesthood, specially appointed by God. The New Testament speaks of heathen priests and of the priests of the Jewish order; it brings before us the glorious Temple at Jerusalem, with its altar and sacrifices; but never so much as once is the Christian minister spoken of as a priest, nor is the Lord's Table spoken of as an altar.

When our Lord instituted the Lord's Supper, He did not celebrate it as a priest at an altar, but as a layman at a table, in the course of the Passover meal. Nor were the disciples fasting. It was "while they were eating" that He gave them to eat of that Bread and to drink of that Cup. These simple considerations show conclusively that the Lord's Table can never properly be an altar, nor can he who ministers at it be a sacrificing priest.

We do not forget that the writer of the Epistle to the Hebrews says, "We have an altar," but Lightfoot makes it unmistakably clear that the inspired writer is not speaking of the Lord's Table. The only Christian altar is the unique and terrible altar of the Cross; and that altar has for ever disappeared, and has left no successor.

Christ Himself is our one Priest, our great High Priest, Confessor and Judge. We need no other. He is the one perfect mediator through Whom every believer has free access to God, the Eternal Father. And, wonder of wonders, all believers share in Christ's royal priesthood. There is no special class of Christian priests recognised by God; but every

single believer shares equally in his Saviour's priesthood. Christ is the Head of the Body, the Church, and as members of His Body we partake of His priesthood.

Example Better than Precept

Christians to-day must be prepared to act on principles that correspond to the teaching and example of Our Lord. We find in society many who share a firm attitude of hostility to certain social customs that are calculated to lead to evil. Large numbers are united in creating different forms of abstinence, from vegetarianism to total abstinence from intoxicating drink in every shape and form. Excessive devotion to a merely negative attitude begets a temperament that is apt to become one-sided and to make individuals one-sided in a special sense. We sympathise with the enthusiasm that is directed against the evils of excess and believe that Christian men and women have a definite duty in these matters. But we must all be on our guard against making a religion of the enthusiasm that possesses us. The one idea man has tremendous driving force for the removal of evils and has a useful function to perform. When the evil is removed it does not necessarily follow that the people who are freed from the danger are led to Christ. In all social campaigns it ought to be our first duty to band together those who are themselves filled with a passion for the Saviour and are striving to follow His example. Everything we undertake ought to be a means to the end of knowing Christ as a personal Saviour on the part of those who come under our influence. We run a great risk, if we are of one idea, of tithing mist, anise and cummin and neglecting the weightier matters of the law. We may become most unlovely when we are fighting for a "cause" that only touches one side of life, and by being harsh in our judgments of others find ourselves guilty of that lack of charity which leads to the harbouring of an unrelenting spirit. The one remedy against this is to see all we undertake in the light of Our Lord's teaching and example. When we carry Him with us into our controversy for righteousness we shall avoid that narrow consciousness that repels and gains adherents not only for the cause we plead, but what is infinitely more important, for the Master we serve.

The Nation to-day stands face to face with problems that are calculated to drive the most far-seeing patriot to his knees. No one who reflects on the way in which events are shaping, can fail to see that we are either drifting or heading to a crisis that will test the soundness of our civilisation or prove that society as it exists is in a condition that cannot avoid being disrupted by the many attacks made upon it on various sides. Have we lived so long on the edge of a volcano that we are in danger of not hearing the rumblings that precede an eruption? The experiences of the

war of 1814-18 are still in the memory of many. We remember how we feared—and how our fears proved false; how we trembled and how God in His mercy saved us from the catastrophe we dreaded. And we are inclined to think that the Nation which stood the shock of those fatal four and a-half years will survive without any grave loss the course of the present war. We may cherish a false optimism as well as indulge in an ill-founded pessimism. It is our duty to weigh events and make up our minds on the duty we owe God and our brother man. We have in the past feared God. Many people live as if He did not exist. It is pleasant for some to think that the secularisation of Sunday, the absence of the people from the Churches, and the general neglect, even among those who attend the House of God, of family religion, are not symptoms of a spiritual apathy that is appalling. Sixty years ago it was estimated that twenty-five per cent. of the people were in touch with the Churches. To-day can it be said that even ten per cent. are? There is a service of pleasure that has captured our people. Rastrel is unknown when pleasure is sought, and all classes feel that enjoyment must precede other claims.

Side by side with this apathy in the masses we find the growth of fancy cults, such as Spiritualism and Christian Science, taking possession of the minds of thousands, and the invasion of the worship of the National Church by the superstitions that are associated with the worship and doctrine of the Church of Rome. An age of materialism has witnessed the intrusion of the mechanical and the sacerdotal on the sober worship of the greatest bulwark in England against the Church of Rome. Rome knows how to make use of this, and the increasing number of "converts" in that Church is a clear proof that the tendency among many is to sacrifice Scriptural truth to the claims of the creed that is exclusive and is associated historically with the perversion of the Christian ministry into a sacerdotal caste. And on the other hand we have the twin sister of superstition, rationalism, corroding within the Churches the truth revealed in the Gospel. A human Jesus is substituted for the Divine Saviour, and the revelation of God in Holy writ is considered the necessary poetry accepted by an ignorant age as the frame-work of great thoughts.

"To your
Knees, O
Christians"

We have drawn a picture that is black. But can we deny the facts? We wish that we could be less depressing. We are convinced that the Christian Faith is the victorious faith that will overcome the world and that the remnant that is true to God can prevail against the massed armies of the indifferent and anti-Christian. But the faithful must prove themselves faithful. A Prime Minister once said that he needed more than anything

else the prayers of the people. The perplexities of modern life are too great for man to solve. Only God can save England from the fate that overtaken the great nations of the past. Britain has been privileged to lead the world in the way of enlightenment and Christian civilisation. And we have now to show once more that our strength lies in prevailing Prayer to God. During the last war we sought God and He did not fail us. With the present anxious outlook and future before us the call to Prayer is even more compelling than it was in earlier days. England needs evangelising, and no evangelistic message has ever been successful without the preparation of Prayer. We hope that every Church in the country will continue to seek the Divine aid. We trust that opportunity will be afforded for more great public acts of intercession when all classes of Christian men will kneel together before God and seek His aid. When the people are prepared to receive the Divine guidance, our God will not fail them. The call is "to your knees, British Christians, and trust God to see you through the trials that lie before you."

The Bishop of Coventry when a diocesan Bishop praised the Evangelicals. The Bishop of Coventry (Dr. Haigh), preaching at the centenary of St. Matthew's, Rugby, said "the Evangelical Revival was essentially a recovery of reality in religion, at a time when many at least of the clergy were far from being devoted shepherds of their flock, and when public worship was little more than an act of conformity, often coupled with the grossest form of living. At the present time, thinking people of the Church of England and of all shades of opinion were beginning to realise more clearly how much they owed to the witness of Evangelicals in the Church during the last century. It was the Evangelicals who had kept awake to the reality of sin and of the need of redemption, and of the power of the Cross of Christ. They had not only talked about the Bible, but they had kept on reading it and believing that it was the Word of God. They had kept up the practice of daily prayer and had had an inner core of moral sense in handling everyday events. All these things were needed if we were to achieve what we desired and hoped for in these days. The Church had been built in very critical times, and those who worshipped there now must continue faithful all the more because the days were evil."

Now, there is no doubt about the attitude of Evangelicals to the things or teachings referred to by Dr. Haigh. Our hope and wish is that his testimony might reach the ears of the Prime Minister and others with whom largely reposes the keys to Diocesan appointments. In this case it might be hoped that really Evangelical Bishops will be appointed to

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fill at least three vacancies as we write. One of these is Winchester. It is significant that the present Bishop of Winchester, now Archbishop-elect of York, has consistently refused to sign the invitation to observe the annual Universal Week of Prayer. And Bishop Garbett figures prominently at Edinburgh House, and was at the Madras Conference of the International Missionary Council.

Youth and Europe Youth is on the march, and is largely leaving behind the fellowship of "crabbed old age," even in the matter of Church services—and Church furniture. It is out for high adventure, and while we do not altogether approve some slogans which are appearing as War recruiting influences, we do not see why youth to-day should take another view of enlistment in Christ's army than that which is consonant with the spirit of high adventure. We say this having in our hands a little pamphlet the author of which is the Rev. Eric Land, entitled "Can the New Generation Re-build Europe? Mr. Land postulates two main outlooks on the present tragedy and disruption of world war. One of these is the Personal Return of the Lord Jesus Christ. The other is a further period of grace and opportunity to re-build a broken and bruised civilisation. One is, or should be, the hope of every true believer in the Gospel of Christ; the other may yet be God's will and plan, and if this is so, then youth must lead the way. But, our author enquires, "Do we really expect the youth of to-day to be attracted by the insipid and lifeless Christianity they are so often offered?" His answer to the question is "They can only feel the pull of the Gospel as the Holy Spirit works through those whom they see, and, therefore, the great need is for return to spiritual methods and consecrated lives—in the home, in the Church, in business associations, and in the education of the young." This is well said. "This is the Bible way; God's way."

The Problem of Youth Mr. Land draws attention to some outstanding failures in professing Christianity to-day.

"The family pew has largely disappeared, and, apparently, there is a growing decline in the number of Sunday school attendants. Many still living can look back to the time when they accompanied their parents to the House of God, and although they may not always have understood what they heard, they were brought up to reverence the atmosphere and worship of the House of God. They were a part of a congregation of all ages, and this fact developed within them a community sense that led to the continuance of Church attendance and worship as desirable and helpful to personal religion. One of the saddest features of contemporary life is the dissolution

of family ties and the separation of households into sections. An attempt to remedy this situation is being made to-day by the creation of numerous societies of young people for recreative, social, or educational purposes, without any distinctively religious influence, but nothing can take the place of parental piety, example, and comradeship, for the family is the unit, in the sight of God and man, and the family as such ought to worship together and manifest its household attachment to Christ and His Church. We sympathise with the problem which confronts most ministers, but we are not sure that it is entirely religious. Nor do we believe that youth in itself is altogether critical or indifferent to spiritual appeal. It is a mistake to suppose that youth to-day does not read, or is unacquainted with our Church controversies, especially when they bear on matters of faith and order involving truth in the inward parts and fidelity to solemn oaths and undertakings. It is hard to suggest that the most active and successful appeals to youth are outside the organised Churches, but whether this is the fact or no we cannot be too thankful for all influences and movements which are seeking to meet the problem of youth by personal appeal and by the presentation of a personal Saviour through the Gospel preached plainly, without shibboleths."

The Pope and Religious Freedom We are always thankful when and Religious representative journals in the Dominion, or elsewhere, take up the menace of the present Roman Catholic push in Britain, aided, as it is, by Quilings representative of the Protestant Churches. We are willing to be thought obsessed by the dangers of the present situation. The battle of Religious Freedom must be fought out until our country is freed from the "conversion" policy and prayers of the Church alien to the Protestant heritage which should be guarded as courageously and strictly as our shores. Here is a comment from a representative Canadian journal, speaking of the Pope's Christmas Message, "The Pope's Platitude," as the Editor is pleased to title his paragraph.

"That is just what they were, plain platitudes broadcast throughout the world from the Vatican on Christmas Day. Why space should be given each year by the press of the world to print what the Pope says will always remain a standing mystery to us. Better things are said every day by lots of Protestant clergymen in England and elsewhere, more constructive suggestions are made for the amelioration of the social ills of the world by the heads of other churches, but they are ignored by the press or relegated to a back page and a stick of type. No one denies the truth of what the Pope has said, only others have said the same things and said them better, so they can no

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longer be considered as "news," but still the press, which seems bound to the chariot wheels of Romanism, goes on printing them. There are some significant truths that the Pope omits when he sends forth his messages to the world. One of the most significant of these is freedom of religion, the right of every man to determine how he shall worship God. And that is a fundamental implicate of freedom. Without that, all the Pope—or anyone else for that matter—may say is just "sound and fury signifying nothing." In every Protestant country in the world such freedom prevails. In every Roman Catholic country such freedom is denied. Let the United States and the British Empire look facts squarely in the face. Romanism is opposed to all that they stand for, and unless cognisance of this fact is taken we may find ourselves with a more bitter struggle on our hands when this war is over, and as unprepared spiritually for it as we were materially for the present conflict. For one with any knowledge of history it is laughable to read the following gem from the Vatican on December 24th: "There is no place for the persecution of religion and the Church." That is what the Pope thinks would obtain in the new order. And this from an organization that has never yet denounced the slaughter of the Albigenses or the Huguenots, or the infamous Inquisition—or we may add the rape of Abyssinia.

The U.S.S.R. Our readers can be assured that and Religious the crucial question of Religious Freedom for the new world to be born after the War is one which involves personal responsibility. It is not, at present, a fundamental basis of Peace and Reconstruction with the British Government, and it is not definitely included in the ten points agreed upon by President Roosevelt and Mr. Churchill, and subsequently affirmed by representatives of the Churches in America and England. Any and every opportunity should be taken, by every responsible elector (with their M.P.) and Church Minister to urge the vital importance of the subject—and wise reference should be made to the fact that the Roman Catholic Church (pace the Vatican and the Pope) withholds in this country, and throughout the Empire, what she herself receives and practices to the disadvantage and disavowal of Protestant Churches and Protestant Churches generally. Nor should the situation in Russia escape enquiry and criticism. It is a mistake to suppose that Religious Liberty, in the true and full meaning of the term, exists in the Soviet Union. It does not. When we hear that the Bible Society has permission to resume its beneficent work of Bible distribution in Russia something else may be said. In the meantime another representative journal, published in Canada, the *Protestant Digest* (which is full of good, intellectual

Protestantism) is concerned with the subject. In the current issue the Editor includes a letter, based upon a statement, signed by no less than one thousand Protestant ministers in New York and America, directed to the subject of Religious Liberty in Russia, which we reproduce, together with a following note by the Editor. The letter says:—

"I wonder whether you are aware of the extent to which the whole question of religious freedom is especially being used by the Vatican to force the country open to its missionaries. . . . Ever since the Tzar fell, and the Orthodox Church lost its strong political-religious head, the Vatican has hoped to annex the Orthodox Church. It has been training large numbers of priests especially for the purpose; some of them are already in the German-occupied areas. They have a centuries-old dream of uniting the two great 'Catholic' branches of the faith under Rome.

"What prevents them is the fact that Soviet law grants freedom of 'worship' to the individual but no freedom of 'propaganda' to the hierarchy; it does not allow foreign missionaries to come in. Soviet citizens may worship as they like, and their right to so worship is implemented by granting them the free use of church buildings, etc., etc. However, the legal ownership of these buildings is vested in the municipality, and not in the hierarchy; citizens get them in pursuance of their 'right to worship' as citizens, and not as a result of any particular brand of faith.

"Therefore the Soviet property law acts as a decentralising influence on the church, and prevents any hierarchy from using its control of property to enforce control of creed. This was from the first the chief cause of the fight between Kremlin and Vatican. . . . To-day, the Vatican wants the right to send in missionaries, maintain parochial schools, etc. . . . A very small use of funds and personnel would 'revive' a lot of rather moribund old churches, whose congregations find it hard to support their priests. Their pressure, plus outside world pressure, might even be used to revoke the property law and give the Vatican control of buildings.

"You will note that the Archbishop of Canterbury is not pushing the crusade for religious freedom. The Church of England has good fraternal relations with the Orthodox Church and doesn't want these complicated by a sudden influx of high-powered missionaries and funds from Rome.—Anna Louise Strong (New York, N.Y.)

"[We are glad to have this word from Anna Louise Strong, but must correct one statement slightly. She says that 'Soviet law grants freedom of "worship" to the individual but not freedom of "propaganda" to the hierarchy.' Not only from the hierarchy does the Soviet law withhold freedom of propaganda but from anti-hierarchical (even anti-

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ecclesiastical) Baptists, most of whom are devoted supporters of the Soviet régime. There may be a reason for this, but of the fact there can be no doubt.] "

A further, and valuable, comment on the subject is added by the Editor of the *Protestant Digest* which must speak for itself:—

"Recently Monsignor Edmund A. Walsh, papal apologist, flew at President Roosevelt's throat for saying there was religious freedom in Russia. Walsh's dishonesty was obvious to those who knew that Russian freedom is formally identical with papal freedom. Each refuses the right to freedom of propaganda, and each allows (but discourages) religious practices divergent from its own form of belief. The Russian law has been much quoted of late. The papal law is not so well known. The papal meaning of religious freedom, of liberty of conscience, is given in the encyclical of Leo XIII, *Libertas Praestantissimum*, June 20, 1888: 'Another liberty is widely advocated, namely, liberty of conscience. If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced.' "

"Freedom of conscience in the American meaning of the term is freedom to worship God as one chooses, as many Gods as one chooses, or no Gods at all as one chooses. Therefore the papal meaning of religious freedom as used by Father Walsh is irrelevant to any discussion of this subject which might take place between this democracy and the Soviet Union."

The Nazi Creed Any silence of the Christian Churches of this country upon antichristian tendencies and realities in Germany is not to be excused. We make this remark because it is to be feared that there is a good deal of pacifism, or semi-pacifism, existent among both clergy and ministers. Is it only passing strange that there is not any all-out enthusiasm and co-operation in such movements for united national Prayer for Victory as those finding expression at the Central Hall, Westminster? For what are we fighting? It is easy to reply "for all that is worth while in the future of civilization and the human race." But we are fighting for more than that. We are fighting for the survival of Christianity, in its very essence, and as with all spiritual conflicts, personal or collective, Prayer is the fullest expression of "the whole armour of God" wherewith to subdue and conquer the enemy (Eph. 6. 18). In a recent issue of *EVANGELICAL CHRISTENDOM* we gave an account of the Nazi plan for a National Church of the German Reich, in which reference was made to a "profession of faith," which was "nothing less than a new creed, in

which Hitler replaces our Lord as the supreme revelation of God."

We are now able to quote the terms of this Profession of Faith:—

"We believe in one great eternal National Socialist German State. We believe in the National Socialist conception born in the man Adolf Hitler during the great struggle between German Humanity and all the races of the earth. We believe that, in answer to his prayer, Almighty God restored to this soldier the sight he had lost during the World War. We believe, we see, and we realise, in this man alone, the Saviour and Ruler sent to our German nation, to our country, and to our people who are bound to us by ties of blood. We believe in his written work, *Mein Kampf*, which alone is holy, we believe we must obey all the commandments laid down therein with all our knowledge and all our power, and, if we carry them out in all sincerity, we believe that we may thus confess ourselves: 'O Lord, we stand before Thee without sin. We are bound body and soul to our Führer, to our country, to our people, and we cry together with a loud voice: Adolf Hitler, our Führer, we shall be faithful to thee unto Eternity.' "

The following is an extract from the text of a memorandum by Martin Borman, the successor in Germany to Hess, as head of Nazi party organisation: "We National Socialists set before ourselves the aim of living as far as possible by the light of Nature, that is to say, by the law of Life. The more closely we recognise and obey the laws of Nature and of Life, the more we observe them, by so much the more do we express the will of the Almighty. The more insight we have into the will of the Almighty the greater will be our success."

"From this irreconcilability of National Socialist and Christian opinions it follows that any strengthening of the existing Christian churches or any encouragement of churches coming into existence is to be rejected. We must not make any difference here between various Christian confessions."

"For this reason also the thought of building up an Evangelical Church of the Reich, through a coming together of the different evangelical churches, should be rejected, for the Evangelical Church is as hostile towards us as the Catholic Church. Any strengthening of the Evangelical Church would work out badly for us."

"Our National Socialist world picture, on the other hand, stands far above the teachings of Christianity, which in their essential points have been taken over from Judaism. For this reason also we should not have any need for Christianity."

World Mission Notes

Carey— The Baptist Missionary Society is about to celebrate the one hundred and fiftieth anniversary of its foundation, and Rev. W. J. Noble, Secretary of another great (in every sense) Missionary Society, the Methodist, contributes to the B.M.S. *Missionary Herald* an appreciation of the life and work of William Carey. Carey, like Wesley and other sons of the Evangelical Revival, put first things first, and Mr. Noble points out that "it was a tribute to the reality of that revival that it could not be content with any expression of Christianity which fell short of its Lord's purpose of world evangelization." William Carey "was moved, not only by the Divine compulsion of the Spirit of God, but also by that rising tide of conviction on the matter of world evangelism which was beginning to be felt throughout the religious life of England." We have little doubt that if Carey, Wesley, and other revivalists of the eighteenth century were living to-day they would stoutly maintain both their message and their methods. It may be we have travelled far since 1792, and the question arises whether we have travelled too far—in the wrong direction? Certainly we cannot imagine either Carey or Wesley being eager for identification with the Roman Catholic Church, or its missions; nor can we believe that they would vote for Christian idealism in the mission field rather than for the more direct and original purpose of personal evangelism, which was so marked a feature of the Evangelical Revival. Nevertheless, as Mr. Noble points out, in view of the forthcoming celebration, and others which will no doubt follow, "it would be worth while for someone to summarise the main achievements of the Christian Church overseas during the last century and a half. Such a stocktaking would make plain two things: first, the greatness of the expansion of the Church throughout the world during that period; and second, the magnitude of the task which still lies before it. We have reason to be thankful for what has been done in, say, India and China—the churches that have been established, the profound and far-reaching influence of the Christian faith on the total life of the people, the uplifting of womanhood, the new hope for the outcasts, the contribution made by medical missions, the work of a thousand redemptive and ameliorative agencies. All the results of these are by no means tabulated in any return of church members, or in any other kind of schedule, and their influence deepens and widens. But it is a sobering reflection that probably not more than one per cent. of the total population of the continent of Asia can yet be reckoned as Christians, while there are still many parts of the world to which the Gospel has scarcely penetrated. Thus there is

no room for complacency, for indeed what has been done up to date is little more than pioneer work.

The Un-evangelised Fields.

It is computed that there may be as many as one thousand million heathen who have not heard, or if they have heard may not have understood (or have definitely rejected) the Gospel of Christ. It has been said of Japan that there are more unevangelised within her enlarged borders to-day than there were when Christian Missions began their work. The solemnity of this is deepened when we recall the recent action of the Government of Japan in relation to Christianity and Christian Missions in Japan. It is recorded that in China to-day there are no less than 333 districts or provinces comprising 196,500 towns and villages, with a population of 26,608,305, without a single evangelistic centre of influence, and, as far as is known, without a single Christian. Of India it is reported that "if we took up all the missionaries in India, and planked them down well outside the region of established work, we could begin the whole missionary task again, and leave still enough territory unoccupied to repeat the process again." The island of Java has a population of over forty millions, or which at least thirty-six millions are still untouched by Christian Missions. It should be remembered also that in Africa there are no less than five closed lands—Italian Somaliland, French Somaliland, British Somaliland, British Sudan (the Moslem provinces), and Portuguese East Africa. It is well known that for long the Portuguese Evangelical Alliance, in conjunction with the British Organisation, has sought to obtain entry to Portuguese East Africa by the missionaries of the South Africa General Mission. The list of unevangelised fields is by no means complete, we have merely drawn attention to some facts. It is well to know that an Unevangelised Fields Mission is working under God to open closed doors, and is doing its difficult work in the right way—putting first things first.

The Week of Prayer in Fukien.

Notable among reports from home and overseas centres observing the Universal Week of Prayer are reports from the Mission fields, and, despite the war, they are coming in this year with refreshing influence. Writing on "How we observed the Week of Prayer in Fukien," a correspondent says:—"We" means most of the Protestant missionaries working in the Fukien province of China, and "Fukien" does not refer to the Dublin University Fukien Mission—though including it. In the whole province there are not only Anglican and Presbyterian missions,

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but also two American missions approximating to our Congregationalists and Methodists. It was the practice of these missionaries (reasons physical and conscientious permitting) to observe the Week of Prayer by holding a series of united gatherings, led by representatives of the various missionary societies, much on the same lines as those of the Week of Witness held in Dublin in the early part of 1940. But in Fukien we went further. First, it was not a comet-like phenomenon with us, but a definite part of our yearly activities. Second, on the two Sundays of the Week we had an interchange of pulpits; the only method open to us, however, was to invite non-episcopal ministers to preach on one of the Sundays in our Anglican church—the only one in Foochow (the capital of Fukien) for English-speaking people.

"This observance of the Week of Prayer in January of each year was repeated on a more comprehensive scale during one of the summer months, when the missionaries, their number greatly augmented from distant parts, gathered for their holidays in the lovely hills overlooking Foochow. As far as our Fukien practice went in these Weeks of Prayer I do not think that any thought of corporate union ever entered into our minds. We were concerned with one thing only—spiritual union. At home whenever the subject of Reunion is mentioned our thoughts immediately fly to matters of organisation, but that approach always seems to me to savour too much of the piecing together of a machine without being sure of the power to make it work. As I see it, we must first take every opportunity of using what aids we have towards cultivating a spirit of union and, this attained, the form of Reunion will come, if at all, as the natural implementing of that union."

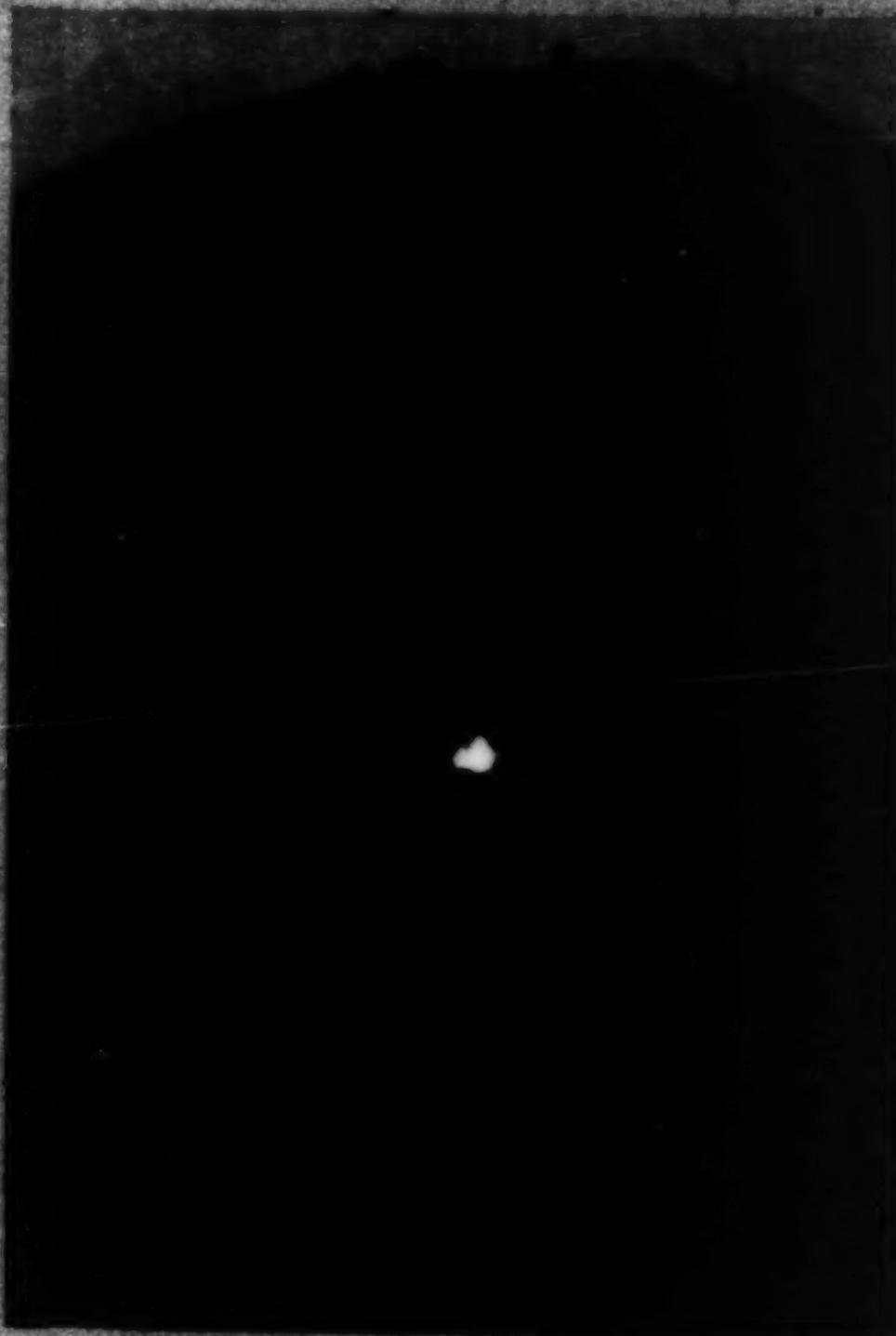
China—The The Home Director of War and the China Inland Mission the Week makes the following comment of the Gospel meets upon the situation in China. It is indeed hopeful reading. In a concluding note Mr. Aldis says: "Let us not give place, for one moment, to any doubt as to His final victory over the Satan-energised forces of evil seeking to enslave the world for the gratification of their own lawless ambitions. **HE MUST REIGN.**"

"It is quite impossible in a short paragraph to give any adequate idea of the situation in China created by the war, or how this situation affects the work of the China Inland Mission—indeed, in regard to some parts of China there is such a dearth of news it would be quite out of the question to attempt to give a reliable picture of the effects

of the extremes of the conflict through Japan's declaration of war.

"Let it be said, however, that so far as we have information the work of the Gospel in Free China is entirely unhindered. The fact that China is now aligned with us as our ally in the great fight for human freedom and for the preservation of Christian civilisation against cruel and absolutely unjustifiable aggression, has probably provided an even greater opportunity for the missionary in this part of the country. Letters that reach us bear their witness to the accessibility to the missionary of all classes, and in many cases there is an eager desire to know the great Truths of the Christian faith."

Our readers will welcome this picture of the Christian Marshal, Generalissimo Chiang Kai-Shek and Mme. Kai-Shek, taken on the battlefield, we believe. Let us all pray for them, and for China, and all missionaries in China.



The Christian Marshal.

Generalissimo Chiang Kai-Shek and Mme. Kai-Shek

Books Worth Reading

THE NEW GERMAN ORDER IN POLAND. (Hutchinson, 10/6 net.)

We have now this volume described as "the book which has shocked the world." It has been issued by the Polish Ministry of Information, and is an official account of the brutal Nazi rule in Poland since the outbreak of war. By personal evidence and photographs (there are 188) these authentic records are a standing indictment of the German people. The book is not only the formulation of a completed, not merely an accusation, but a testimony to Polish resistance unique in the world's history. The Prime Minister of Poland, General Sikorski, said on arrival in America in April, 1941: "I am not the representative of a suffering Poland, but I am the representative of a fighting Poland." How greatly our sympathies go out to this brave nation, and must continue to do so. The book makes one read, but it should be read by all who can avail themselves of it. It is the record of a brutal and incurably savage brutality against which other men and nations may well struggle to preserve themselves. Our readers will be specially interested in the section devoted to "Religious Persecution." Much of it concerns the Roman Catholic Church, but part is directed to the Protestant Church, and here we find the names of warm friends, with whom we have talked and prayed on Polish soil, and whose interest in the World's Evangelical Alliance was outstanding. They are God's martyrs, and we mourn their sufferings and, in some cases, the brutality associated with their death. We must and will do all possible to help the nation which is fighting so bravely for its existence and reconstruction, and is resisting the cruel invader at every step. Long live Poland.

THE BIBLE COMES ALIVE. By Sir CHARLES MARSTON, F.S.A. Popular Edition. (Eyre & Spottiswoode, 4/6 net.)

Sir Charles Marston has done more than anyone else to substantiate the Bible records as the results of archaeological discovery, and has put to shame the "Higher Criticism" with its impudently claimed "assured results," never yet tabulated. In "The Bible is True" Sir Charles Marston submits to searching criticism the whole of the case against the historical accuracy of the Bible narrative, reaching the conclusion that in the light of the latest archaeological discoveries that case must be regarded as disproved.

All books for review under this heading should be addressed to the Editor:
"EVANGELICAL CHRISTENDOM," 10, Russell Square, London, W.C.1.

Unfortunately this earlier volume is now out of print, but it could be obtained from any library. "The Bible Comes Alive" was first printed in September, 1937, and the present edition, published in July last, is a "Popular Edition" available to all at a price which places it within the reach of all. The volume contains sixteen plates. It opens with an arresting chapter on "The Bible, a text-book of the Science of Man," apart from which we cannot realize any moral or spiritual development. Is this not in itself a commentary upon the delusion of man's own road to day? The critics, mostly theological and ecclesiastical, have relegated the authority and inspiration of the Bible to the dust heap, and it is they themselves, among others, who are now denouncing the decline in Sunday School attendance, the sparse attendances at their churches, and the increase of crime. This book, this convincing book, should be brought to the attention of all clergy and ministers, not forgetting educational authorities. Its value to the teacher, student, and general reader is beyond appreciation.

We have also received:

From the Inter-Varsity Fellowship. Two most valuable volumes (3/6 each). **THE MORAL DIFFICULTIES OF THE BIBLE**, by H. E. Gifford (late Archbishop of Rwanda); **THE ANCHORAGE OF LIFE**, by Daniel Lambert, Professor of Practical Theology in the University of Edinburgh. We scarcely think the younger generation of Bible students can afford to be without these two books.

From the Lutterworth Press. **LITTLE SISTER OF THE SUNRISE**, (3/6) by Laurie Munro. It is the story of a Chinese girl to-day, enabling the reader better to understand the true picture of China to-day, with an outlook on the future. It is a good missionary book. **THE CHILDREN'S JESUS**, by Noel E. Nichol (3/6 net) is an attractive little volume for the purpose indicated by its title. The readings are good, and might well be ideal for bed-time reading. It is plentifully illustrated with Harold Copping pictures in colour. **AT THE DOOR**, by C. M. Fox. (1/6 net.) A little book of private prayers, reverently compiled, and directed to petitions for the coming, after victory, of a new order in the world. The subject is, of course, a matter of Divine revelation; there can be no reliable "new order" apart from the Kingdom of Christ, and this is recognized by our author.

THE BIBLE

The Testimony of a Great General.—In 1938 Generalissimo Chiang Kai-Shek said: "I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under duress without having a single earthly belonging. From my captors I asked for one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The goodness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness."

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